

deluge. ⁹⁹ Hegeſianax autem Deucalionem dicit eſſe, quod, eo regnante, tanta viſ aquæ ſe de cœlo profuderit, ut cataclyſmus factus eſſe diceretur. Eubulus autem Cecropem demonſtrat eſſe; antiquitatem generis commemorans, et oſtendens, antequam vinum traditum ſit hominibus, aquâ in ſacrificiis Deorum uſos eſſe; et *ante Cecropem* regnâſſe, quam vinum ſit inventum. The reader may here judge, whether Cecrops the celebrated king of Attica, who lived before the plantation of the vine, and was figured under the character of Aquarius, like Deucalion, be any other than Deucalion himſelf, the Noah of the eaſt.

Noah was repreſented, as we may infer from ¹⁰⁰ Beroſus, under the ſemblance of a fiſh by the Babylonians: and thoſe repreſentations of fiſhes in the ſphere probably related to him, and his ſons. The reaſons given for their being placed there were, that Venus, when ſhe fled from Typhon, took the form of a fiſh; and that the fiſh, ſtiled Notius, ſaved Iſis in ſome great extremity: pro quo beneficio ſimulacrum Piſcis et *ejus filiorum*, de quibus ante diximus, inter aſtra conſtituit: *for which reaſon Venus placed the fiſh Notius and his ſons among the ſtars*. By this we may perceive, that Hyginus ſpeaks of theſe aſteriſms as repreſentations of perſons: and he mentions from Eratoſthenes, that the fiſh Notius was the father of mankind: ² *ex eo piſce natos homines*.

⁹⁹ Hygin. Poet. Aſtronom. C. 29. p. 482.

Audi Scholiaſten Germanici Aquario—Nigidius Hydrochoon ſive Aquarium exiſtimat eſſe Deucalionem Theſſalum, qui in maximo cataclyſmo ſit relictus cum uxore Pyrrhâ in monte Ætnâ, qui eſt altiffimus in Siciliâ. Not. in Hygin. Fab. 153. p. 265. ex Germanici Scholiaſte.

¹⁰⁰ Eufebii Chron. P. 6.

¹ Hygin. Poet. Aſtron. C. 41. p. 494.

² Eratoſthenes ex eo piſce natos homines dicit. Hygin. Poet. Aſtron. L. 2. c. 30.

It is said of Noah, that after the deluge he built the first ³ altar to God : which is a circumstance always taken notice of in the history given of him by Gentile writers. He is likewise mentioned as the first planter of the vine ; and the inventor of wine itself, and of Zuth or ferment, by which similar liquors were manufactured. We may therefore suppose that both the altar, and the crater, or cup, related to these circumstances. The history of the raven is well known, which he sent out of the ark by way of experiment : but it disappointed him, and never returned. This bird is figured in the sphere : and a tradition is mentioned, that the ⁴ raven was once sent on a message by Apollo ; but deceived him, and did not return, when he was expected. It may seem extraordinary, if these figures relate to the history, which I suppose, that there should be no allusion to the dove, and to the particulars of its return. I make no doubt but it was to be found in the Chaldaic and Egyptian spheres : but in that of Greece, there is in the southern hemisphere a vast interval of unformed stars ; which were omitted by the astronomers of that country, as being either seldom seen, or else totally ⁵ obscured from their view. The Argo however, that sacred ship, which was said to have been framed by di-

³ Ερατοσθένης δὲ φησὶ, τὸ τοῦ θύτηριον εἶναι, ἐν ᾧ τὸ πρῶτον οἱ θεοὶ συνωμοσίαν ἐποίησαντο. Theon. ad Arctum. P. 46. Nonnulli cum Eratosthene dicunt, eum Cratera esse, quo Icarius sit usus, cum hominibus ostenderet vinum. Hygin. Fab. 140. p. 494.

⁴ Missus ad fontem aquam puram petitum. Hygin. C. 40. p. 492.

⁵ The Pleiades are Pelciades or Doves ; and were placed in the heavens to denote by their rising an auspicious season for mariners to sail. They were the daughters of Pleione. See Natal. Comes. L. 4, c. 7.

vine wisdom, is to be found there; and was certainly no other than the ⁶ ark. The Grecians supposed it to have been built at Pagasæ in Theffaly, and thence navigated to Colchis. I shall hereafter shew the improbability of this story: and it is to be observed, that this very harbour, where it was supposed to have been constructed, was called the port ⁷ of Deucalion. This alone would be a strong presumption, that in the history of the place there was a reference to the Deluge. The Grecians placed every ancient record to their own account: their country was the scene of every ⁸ action. The people of Theffaly maintained that Deucalion was exposed to a flood in ⁹ their district, and saved upon mount Athos: the people of Phocis make him to be driven to ¹⁰ Parnassus: the Dorians in Sicily say he landed upon mount ¹¹ Ætna. Lastly, the natives of Epirus suppose him to have been of their country, and to have founded the ancient temple of ¹² Dodona. In consequence of this they likewise have laid claim to his history. In respect to

⁶ Hygin. C. 14. p. 55.

Νηα μὲν ἐνδοὶ προσθεν ἐπὶ κλειῶσιν αἰοῖδοι

Ἀργον Ἀθηναίης καμῆεν ὑπὸ Δημοσυνῆσι. Apollon. Rhod. L. 1. v. 18.

⁷ Hence many Deucalions. See Schol. in Apollon. Rhod. L. 3. v. 1085.

Deucalion is esteemed an Argonaut. Hygin. C. 14. p. 50.

⁸ Here also were the islands of Deucalion and Pyrrha in the bay. Strabo. L. 9. p. 665.

⁹ Servius in Virg. Eclog. 6. v. 41.

¹⁰ Pausan. L. 10. p. 811.

¹¹ Qui (Deucalion et Pyrrha) in montem Ætnam, qui altissimus in Sicilia esse dicitur, fugerunt. Hygin. C. 153. p. 265.

¹² Plutarch. in Pyrrho. The people of Megara supposed the person saved in the deluge to have been Megarus, the son of Jupiter, who swam to the summit of mount Gerania. Pausan. L. 1. p. 96.

the Argo, it was the same as the ship of Noah, of which the Baris in Egypt was a representation. It is called by Plutarch the ship of Osiris; that Osiris, who, as I have mentioned, was exposed in an ark to avoid the fury of Typhon:

¹³ Καὶ τὸ πλοῖον, ὃ καλοῦσιν Ἕλληνες Ἀργώ, τῆς Οσιρίδος νεώς ἐπὶ τιμῇ κατηγερισμένον. *The vessel in the celestial sphere which the Grecians call the Argo, is a representation of the ship of Osiris, which out of reverence has been placed in the heavens.* The original therefore of it must be looked for in

¹⁴ Egypt. The very name of the Argo shews, what it alluded to; for Argus, as it should be truly expressed, signified precisely an ark, and was synonymous to Theba. It is made use of in that sense by the priests and diviners of the Philistim; who, when the ark of God was to be restored to the Israelites, put the presents of atonement, which were to accompany it, into an ¹⁵ Argus, ארגוס, or sacred receptacle. And as they were the Caphtorim, who made use of this term, to signify an holy vessel; we may presume that it was not unknown in Egypt, the region from whence they came. For this people were the children of ¹⁶ Mizraim, as well as the

¹³ Plutarch. Isis et Osiris. V. 2. p. 359.

¹⁴ A Deluge of this nature was supposed to have happened in Egypt. Νεῖλον φασὶ βράχοντα κατακλῦσαι πολλὰν τῆς Αἰγυπτῆς μαλίστ' αὐτὸ μέρος ἐπελθεῖν, ὃ Πρωμηθεὺς εἶχε τὴν ἐπιμελείαν, διαφθαρέντων ὅλ' ὅν' ἀπαντῶν τῶν κατὰ ταύτην τὴν χώραν. Diodor. Sicul. L. 1. p. 16. To attribute this Deluge to the Nile is idle: A Deluge of the Nile happened every year. This related to Prometheus, or Noah.

¹⁵ 1 Samuel. C. 6. v. 8, 11, 15. The word occurs only in the history of this Philistine transaction; and in the Alexand. MSS. is rendered Ἀργός.

¹⁶ Genesis. C. 10. v. 13. *And Mizraim begat Ludim — and Pathrusim, and Caslubim, (out of whom came Philistim), and Caphtorim.* Deuteron. C. 2. v. 23.

the native Egyptians, and their language must necessarily have been a dialect of that country. I have mentioned that many colonies went abroad under the title of Thebeans, or Arkites; and in consequence of this built cities called Theba. In like manner there were many cities built of the name of ¹⁷ Argos; particularly in Theffaly, Bœotia, Epirus, and ¹⁸ Sicily: whence it is that in all these places there is some tradition of Deucalion, and the ark; however it may have been misapplied. The whole Peloponnesus was once called both Apia, and Argos. As there were many temples called both Theba and Argus in memory of the ark, they had priests, which were denominated accordingly. Those, who officiated at the shrines termed Argus, were called Argeiphontai, from the Egyptian ¹⁹ *phont*, which signified *a priest*. But the Greeks, interpreting this term by words in their own language, supposed what was *a priest*, to have been *a slayer*, or murderer. They accordingly turned the Argos into a man, whom, from a confused notion of the starry system, they supposed to abound with eyes, and made Hermes cut off his head. People stiled Argeiphontes, Crefphontes, Hierophantes, Leucophontes, Citharaphontes, Deiphontes, were all originally priests. The Scholiast upon Sophocles calls Argus, ²⁰ Τον Κυνά, τον Αργον, τον πανοπτην. Argus, Κυν, or Canis, is precisely of the same purport, as Argeiphontes: *a priest of the ark*.

v. 23. *The Caphtorim, which came forth out of Caphtor.* Jerem. C. 47. v. 4. *The Philistines, the remnant of the country of Caphtor.* Amos. C. 9. v. 7. *Have not I brought the Philistines from Caphtor?*

¹⁷ Αργος Πελοποννησος. Αργεῖαι αἱ Ἕλληνες. Hesych.

¹⁸ Cluverii Sicilia. P. 394.

¹⁹ See Jablonky Pantheon Ægypt. Pars prima. P. 139.

²⁰ Schol. in Sophocl. Elect. V. 5.

The constellation of the Argo, as it is delineated, represents the hinder part only of a ship; the forepart being hid in clouds. It was supposed to have been oracular, and conducted at the will of the Deity. Upon the tem or rudder is a very bright star, the chief in the asterism, which was called Canopus. It lies too low in the southern hemisphere to be easily seen in Greece. It was placed on the rudder of the ark, to shew by whose influence it was directed. Yet in doing this they lost sight of the great Director, by whose guidance it had been really conducted; and gave the honour to a man. For under the character of Canopus, as well as Canobus, is veiled the history of the patriarch Noah. There was a city, or rather a temple, towards the most western outlet of the Nile, which was denominated in the same manner, and gave name to the stream. It was expressed Canopus, Canobus, Canoubis; and is mentioned by Dionysius, who speaks of it as a place of great fame:

²¹ *Ενθα βορειοτατος πελεται μυχος Αιγυπτοιο,*

Και τεμενος περιπυσον Αμυκλαιοιο Κανωβ.

As the Patriarch was esteemed the author of the first ship, which was navigated, he was in consequence of it made the god of seamen; and his temple was termed ²² *ἱερον Ποσειδωνος*

²¹ Dionys. Perieg. V. 12.

Of the idle pretensions of the Greeks, and their giving the honour of this place to a pilot of Menelaus, I have spoken before: and of the story being confuted by a priest of Egypt. See Aristid. Orat. Ægyptiaca. The story of Menelaus and Proteus was borrowed from that of Hercules and Nereus; as may be seen in Schol. in Apollon. Rhod. L. 4. v. 1397. The account is taken from the 3d book of the Libyca of Agæetas.

²² Stephanus Byzantin.

Κανωβ.

Κανωβ8. He was esteemed the same as Serapis : and inscriptions have been found dedicated to him under the title of Θεος Σωτηρ. In this temple, or rather college, was a seminary for astronomy, and other marine sciences. Ptolemy, the great Geographer, to whom the world is so much indebted, was a member of this society, and studied here²³ forty years. The name of the temple was properly Ca Noubi : the latter part, Noubi, is the oracle of Noah.

Niobe was the same name, and person ; though by the Greeks mentioned as a woman. She is represented as one, who was given up to grief, having been witness to the death of all her children. Her tears flowed day and night ; till she at last stiffened with woe ; and was turned into a stone, which was to be seen on mount Sipylus in Magnesia.

²⁴ Ἰω, παντλαμῶν
Νιοβα, σε δ' ἐγωγε νεμῶ θρον,
'Ατ' ἐν ταφῷ πετραιῷ.
Αἰ, αἰ, δακρυεῖς.

Pausanias had the curiosity to ascend mount Sipylus, in order to take a view of this venerable²⁵ figure. He says, that he beheld an abrupt rocky clift ; which at a near view had no appearance of a person grieving, or of a human likeness ; but at a distance had some resemblance of a woman shedding tears. Niobe is often mentioned as a person concerned in the deluge : at least is introduced with persons, who had:

²³ Olympiodorus. See Jablonsky. L. 5. c. 4: p. 136.

²⁴ Sophocles Electra. V. 150.

²⁵ Ταυτην την Νιοβην και αυτος ειδον ανελθων ες τον Σιπυλον το ορος, κ. τ. λ. Pausan. L. 1. p. 49.

Ὡσαυτως δε και Νιοβην λεγουσιν εν Σιπυλῳ τῷ ορει θεσθς ὄρα κλαιειν. Pausan. L. 8. p. 601.

an immediate relation to it. ²⁵ Πλάτων ἐν Τιμαιῳ τῷ διαλογῳ τῶ Φορωνεῳ ἐπιμεμνηται χρόνων, ὡς πάνυ παλαιῶν, καὶ Νιοβῆς, καὶ κατ' Ὀγυγον ἀρχαιοτέρῃ κατακλυσμῷ. *Plato in his Timæus speaking of the most ancient times mentions the age of Phoroneus, and Niobe, as such; and the æra of the first deluge under Ogyges.* In the passage alluded to she is joined with Phoroneus and Deucalion, two persons principally concerned in that event. It occurs, where Plato is speaking ²⁶ περὶ Φορωνεῳ τῶ πρώτῳ λεχθέντος, καὶ Νιοβῆς, καὶ μετὰ τὸν κατακλυσμὸν αὐτοῦ Δευκαλίωνος, *of the first Phoroneus, and Niobe, and of the things subsequent to the deluge of Deucalion.* Sophocles in the passage above speaks of her as a Deity: and she is said to have been worshiped in ²⁷ Cilicia. By some she was represented as the mother of ²⁸ Argus.

As the ancients described the ark, the ναὺς ἀμφιπλευριναῖς, like a lunette; it was in consequence of it called Μην, and Σελήνη, which signify *a Moon*: and a crescent became a common symbol on this occasion. The chief person likewise, the Patriarch, had the name of Meen, and Menes: and was worshiped all over the east as Deus Lunus; especially at Carrhæ, Edeffa, and other cities of Syria and Mesopotamia. His votaries were stiled Minyæ; which name was given to them from the object of their worship. Wherever the history of the Deluge occurs, these names will be

²⁵ Eusebii Chron. P. 24. l. 55.

²⁶ Plato in Timæo. Vol. 3. p. 22.

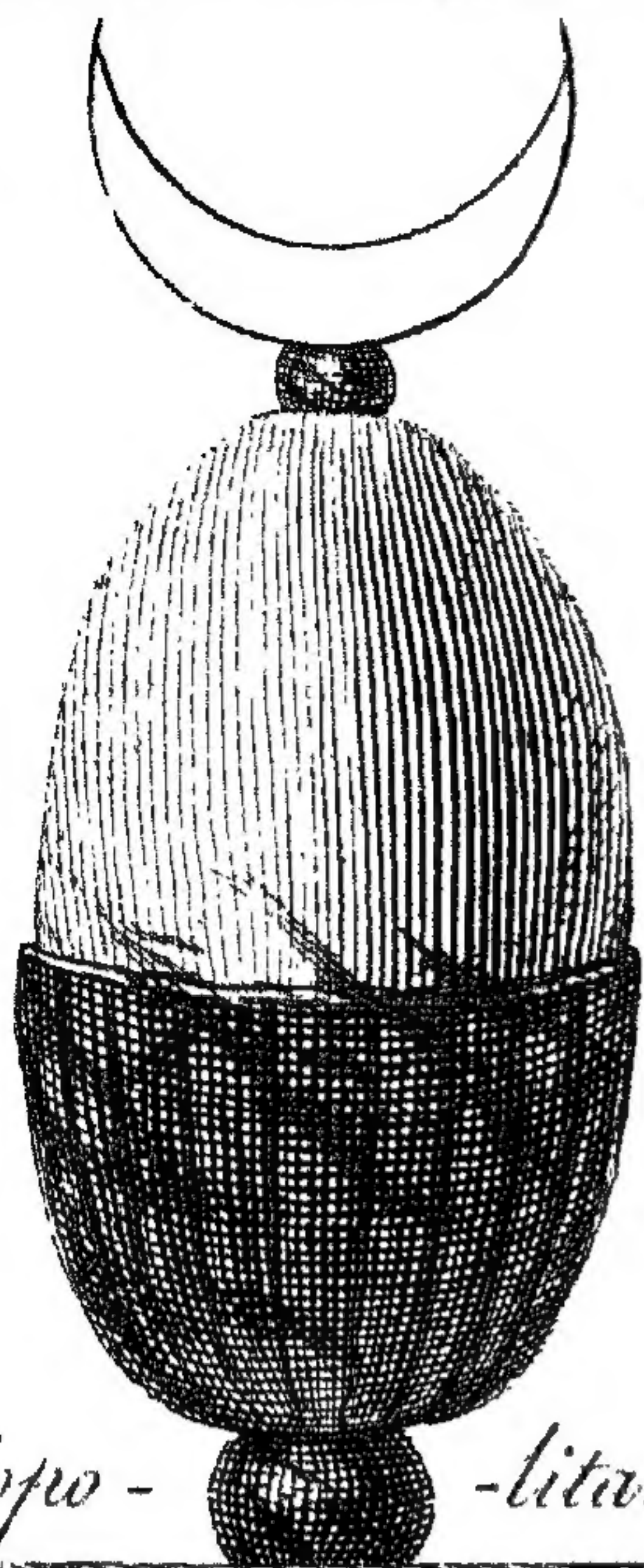
²⁷ Athenagoras. P. 290. Νιοβὴν Κιλικίῃς (σεβασί).

²⁸ Ἀργὸν τοῦ Νιοβῆς. Pausan. L. 2. p. 191. 145. Homer. Schol. L. 1. v. 123.

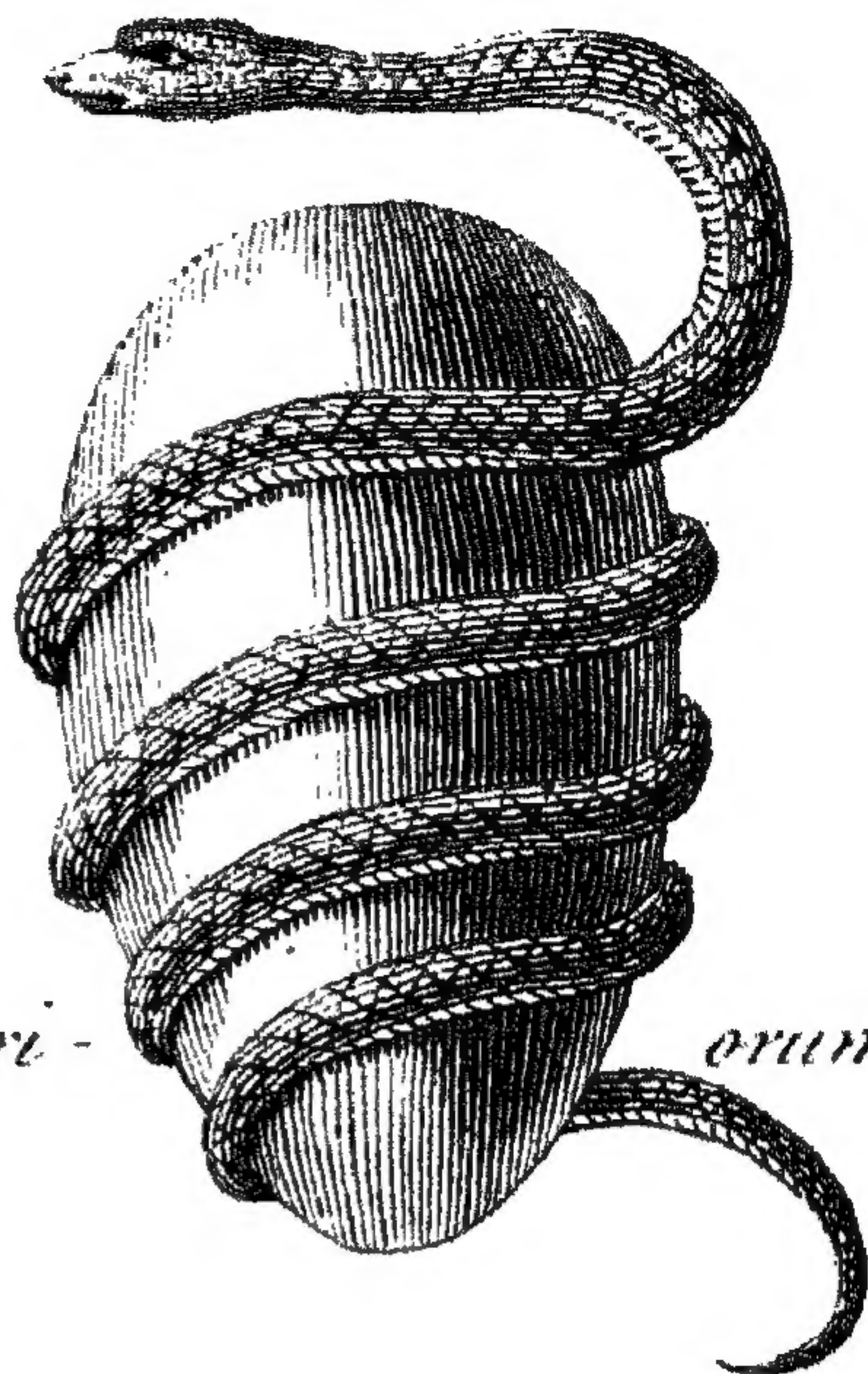
DEUS

LUNUS.

OPHIS et OVUM
MUNDANUM.



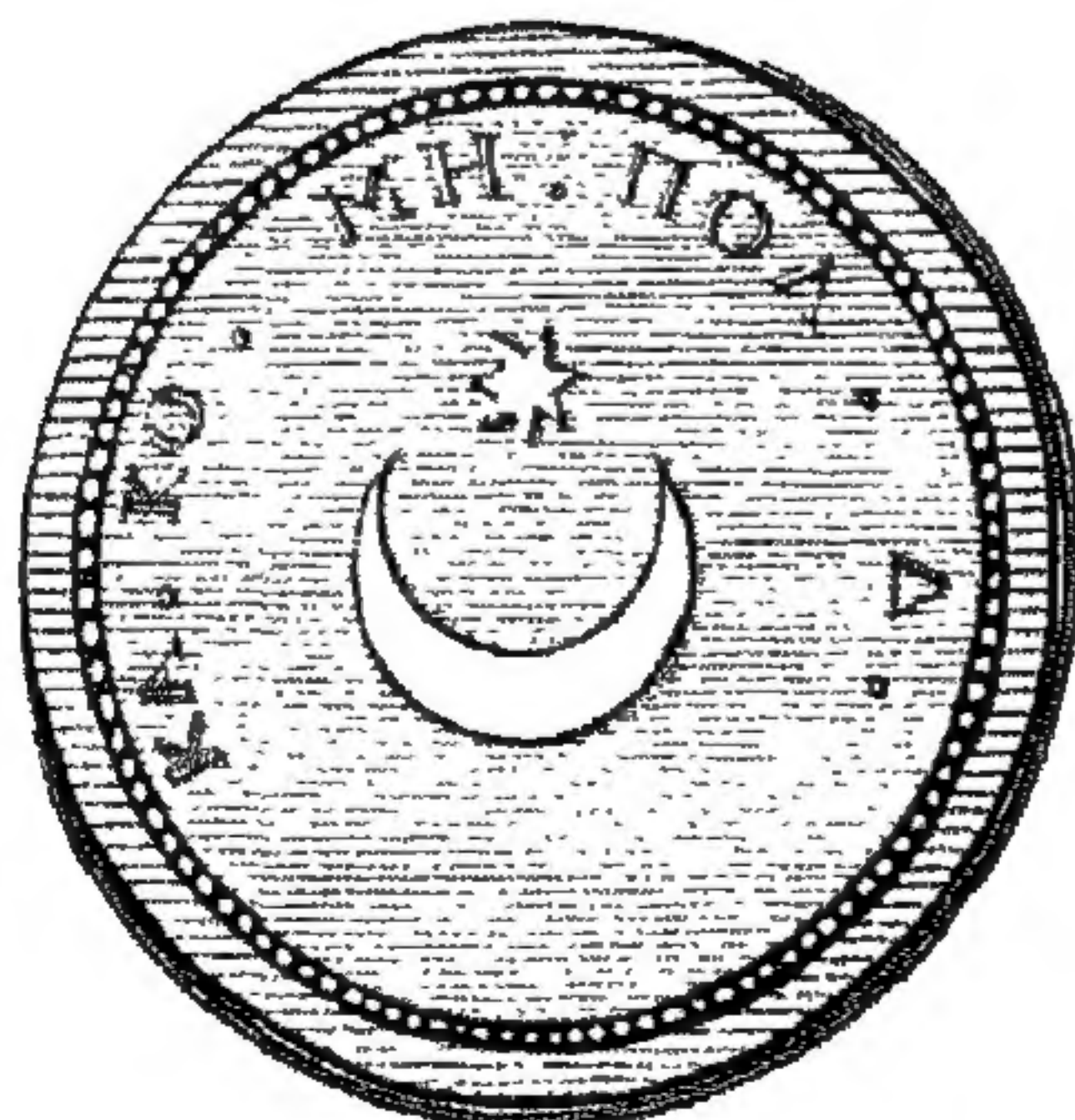
Heliopo- -litanus.



Tyri- orum.



DEUS LUNUS



Carthenerum.

found. I have spoken of the cities of Phrygia, and the memorials there preserved. At Caroura near mount Sipylus Zeus was worshiped under the title of Meen, Menes, and Manes : and his temple is taken notice of by Strabo ;²⁹ ἱερον Μηνος Καρερ (not Καρε) καλεσμενον. Close under the same mountain stood the city Magnesia ; which signifies the city of Manes, but expressed with a guttural Magnes. The people of the country were called Minyæ. Some persons from this place, stiled Magnetes apud Mæandrum, built at no great distance, Antiochea. Here too were some particular rites observed in honour of the same Deity, whom they distinguished by a significant epithet, and called Μην Αρκαιος³¹. Ἰερωσυνη τις Μηνος Αρκαιε, πληθος εχουσα ιεροδελων, και χωριων ιερων *Here was a college dedicated to the rites of Meen Arkæus ; where a great number of priests officiated ; and where they had large estates endowed for that service.* This Μην Αρκαιος is no other than the Deus Lunus, the same as Noah, the Arkite. Strabo mentions several temples of this Lunar God in different places : and one in particular, similar to that above mentioned, at the city Antioch in Pisidia. He calls it, as the present reading stands, ἱερον Μηνος Ασκαιε, which we may from the title of the former temple venture to alter to Μηνος Αρκαιε. He is speaking of Cabira ; and says :³² Εχει δε και ιερον Μηνος.—

²⁹ L. 12. p. 869. Καρερ Car-Our, Templum Ori. Orus was the same as Menes.

³⁰ Strabo. L. 12. p. 864.

³¹ Ibid. Wherever there was a city Magnesia, or people Magnetes, there will be found some history of the ark.

³² L. 12. p. 835.

ἐστὶ δὲ καὶ τὸ τοῦ Σελήνης τὸ ἱερόν, καθάπερ τὸ ἐν Ἀλβανοῖς, καὶ τὸ ἐν Φρυγίᾳ, τὸ τε τῶ Μηνὸς ἐν Ὀμῶνυμῳ τόπῳ, καὶ τῶ Ἀρκαίᾳ τὸ πρὸς τῇ Ἀντιοχείᾳ τῇ πρὸς Πισιδίαν, καὶ τὸ ἐν τῇ χώρᾳ τῶν Ἀντιοχείων. *In this city is a temple of Meen Arkæus, by which is meant a temple of the Lunar Deity. Such also is the temple among the Albani : and that in Phrygia : and the temple of Meen, which gives name to the place, where it stands. The temple also of Meen Arkæus in Pisidia and that in the region near Antiochea has the same reference. All these were dedicated to the same Arkite Deity called Lunus, Luna, and Selene : stiled also by different nations Meen, Man, Menes, and Manes.*

Sometimes instead of Arkæus the term Arkite is exhibited Archæus; which may be referred to a different idea. Thessaly was said to have been originally named Purra from the wife of Deucalion ; whom the ancient poet Rhianus mentions by the title of Ἀρχαία ἀλόχος.

³³ Πυρῶν δὴ ποτὲ τὴν γε παλαιότεροι καλεῖσθον

Πυρῶας Δευκαλιωνος ἀπ' ἀρχαίας ἀλοχοῖο.

Archæa may signify ancient : but in this place, as well as in many instances, which I shall hereafter produce, I imagine, that it has a more particular reference. In short Archæa seems here to be the same as Archia, and Architis, from the ark : from which both people and places were indifferently stiled Ἀρκαιοί, and Ἀρχαίοι ; Arkites, and Archites. Hyginus puts the matter in great measure out of doubt by using this term as a proper name. He stiles this personage Archia, and makes her the wife of Inachus, the

³³ Strabo. L. 9. p. 677. See Scholia Apollon. Rhod. L. 3. v. 1089.

son of the ocean, and the same as Deucalion. He adds, that they had a son Phoroneus, the first man who reigned upon earth, whose history is attended with circumstances of great moment. ³⁴ Inachus, Oceani filius, ex Archiâ sorore suâ procreavit Phoroneum, qui primus mortalium dicitur ³⁵ regnâsse. Homines ante sæcula multa sine oppidis legibusque vitam egerunt, unâ linguâ utentes sub Jovis imperio. Idem nationes distribuit. Tum discordia inter mortales esse cœpit.

The Grecians, though they did not know the purport of the word $\alpha\rho\gamma\upsilon\zeta$, Arguz or Argus, have yet religiously retained it: and have introduced it in these different shapes. And as the ark has been sometimes made a feminine, and the mother of Niobe; so at other times it is mentioned, as her son, and she is supposed to have been the mistress of Jupiter. So inconsistent is the ancient theology. ³⁶ Hanc (Nioben) Jupiter compressit; et ex eâ natus est Argus, qui suo nomine Argos oppidum cognominavit. In short wherever there is any history of the Deluge, there will be some mention introduced of Argus: and, conversely, where any account occurs concerning Argus, or Argeans; there will be some history of a ship, and allusion to the Deluge. Thus at Argos there was a temple of Poseidon $\Pi\rho\sigma\kappa\lambda\upsilon\varsigma\iota\omicron\varsigma$, *the god of inundations*: and it is erected upon account of a deluge, which the natives supposed to have been confined

³⁴ C. 143. p. 250. In another place he calls this personage Argia; and makes Iö her daughter. Ex Inacho et Argiâ Iö. C. 145. p. 253. Io, sive Niobe. *ibid.*

³⁵ Primus Junoni sacrificâsse dicitur. Lutatius Placidus in Stat. Theb. L. 4. v. 589.

³⁶ Hyginus. C. 145. p. 252.

to the limits of their own country. *In these parts*, says³⁷ Pausanias, *is a temple denominated from Poseidon the God of inundations : for the people have a tradition that this Deity had brought a Deluge over the greater part of the country ; because Inachus and some other umpires had adjudged the land to Juno, rather than to him. Juno however at last obtained of him, that the waters should retreat : and the Argeans in memorial of this event raised a temple to Poseidon the God of deluges, at the place, whence the water began to retire. As you proceed a small degree farther, there is the mound (ταφος) of Argus, who is supposed to have been the son of Niobe, the daughter of Phoroneus. I have shewn in a prior treatise, that these mounds stiled ταφοι, were not places of burial ; but sacred hills, on which in ancient times they sacrificed. Ταφος Αργυ is the mount of the ark, or Argo. All the history above given, however limited to a particular spot, relates to the ark, and to the flood, which universally prevailed.*

In the same city was a remarkable altar, dedicated to Zeus the God of rain, ³⁸ Βωμος Ὑετις Διος. Zeuth was distinguished by the title of Sama El; which the Greeks rendered Ζεὺς Σημαλεός. He was worshiped upon mount Parnes in Attica; and the circumstances attending his history are remarkable, as they stand in Pausanias. ³⁹ Οἷη δὲ Ἀθη-

³⁷ Ἐνταῦθα Ποσειδῶνος ἐστὶν ἱερόν· ἐπικλησὶν Προσκλυτίῳ· τῆς γὰρ χώρας τὸν Ποσειδῶνα ἐπικλυσαὶ τὴν πολλήν, ὅτι Ἦρας εἶναι, καὶ ἐκ αὐτῆς, τὴν γῆν Ἰναχὸς καὶ οἱ συνδικασάντες ἐγνώσαν. Ἦρα μὲν δὴ παρὰ Ποσειδῶνος εὔρετο ἀπελθεῖν ὀπίσω τὴν θάλασσαν. Ἀργεῖσι δὲ, ὅθεν τὰ κύμα ἀνεχώρησεν, ἱερόν Ποσειδῶνι ἐποίησαν Προσκλυτίῳ· Προελθόντι δὲ β πολὺ ταφος ἐστὶν Ἀργυ, Διος εἶναι δοκῶντος, καὶ τῆς Φορωνέως Νιοβῆς. Pausan. L. 2. p. 161.

³⁸ Pausan. L. 2. p. 154.

³⁹ Pausan. L. 1. p. 78.

ναιοις εσι Πεντελικον—και Παρνης—Εν Παρνηθι Παρνηθιος Ζευς Χαλκως εσι, και βωμος Σημαλεω Διος. Εσι δε εν τη Παρνηθι και αλλος βωμος· θυεσι δε επ' αυτω, τοτε μεν Ομβριον, τοτε δε Απημιον καλειτες Δια. *In Attica is the mount Pentelicus—also another, called the mountain of Parnes—Upon the latter stands a statue of Zeuth Parnethius in brass; and an altar to the same God, stiled Sama El, or Semaleos. There is also another altar: and when they sacrifice upon it, they invoke, sometimes the God of rains; sometimes the Deity, who escaped, or rather who averted the evil; stiling him Απημιος.* This writer mentions also upon the mountain Hymettus
⁴⁰ Ομβριω Διος βωμοι, και Απολλωνος Προοψις: *altars to Zeuth Pluvius, and to Apollo surnamed the looker out, or looking forwards.*

If we consider the histories of Danæ, Danaus, and the Danaïdes, we shall find them to be fragments of history, which relate to the same event. Danæ is said to have been the mother of Perseus, who was conceived in showers, exposed in an ark; and at last a king of Argos. She is likewise represented as the mother of Argus, who founded in Italy ⁴¹ Ardea, and Argiletum: the true history of which places amounts to this, that they were founded by people, stiled Arkites. Danaus, who came into Greece, is said to have come over in

⁴⁰ Pausan. L. 1. p. 78.

⁴¹ Ardea ——— quam dicitur urbem

Acrifioneis Danæ fundâsse colonis. Virg. Æn. L. 7. v. 409.

She was supposed to have given name to Daunia; and to have settled there with her two sons, Argeos and Argos. Servius in Virg. Æn. L. 8. v. 345.

Tibur Argeo positum colono. Horat. L. 2. Od. 6. v. 5.

the first long ship, which was constructed: but the more ancient account is, that he was the first builder of a ship; which he designed and finished under the direction of Minerva, or divine wisdom: ⁴² Ὑποθελμένης Ἀθηνᾶς αὐτῷ, Ναυὺν πρῶτος κατέσχευασε. This is the same story, which is told of Argus, the supposed son of Inachus and Niobe. It is likewise said of Danaus, when he came to Greece, that he came over *nave biprora*, called by Greeks ἀμφιπρυμναῖς; and that he built the Acropolis at Argos. But the *navis biprora* was not a vessel commonly made use of to pass the seas: it was a copy of the sacred ship of Isis: and I have shewn the history, to which it alluded. I should therefore think, that this story does not relate to the arrival of any particular person from ⁴³ Egypt; but to the first introduction of rites from that country; and especially the memorial of the Argo, from whence the place took its name. And that there was such an introduction of rites, appears from Hypermnestra the supposed

⁴² Apollodor. L. 2. p. 63.

⁴³ It is said that Danaus came from the Thebaïs of Egypt, where stood Chemmis near the city Noa. Perseus was worshiped here. Herodot. L. 2. c. 91. He calls the city Νη. The person alluded to under the character of Danaus was far prior to the æra allotted him in the Grecian history. He is said to be the son of Belus, the son of Neptune: also the brother of Sefosis, the same as Seth and Zuth.

The name of the ship was Danaïs. Δαναὸν δωκεμένον ὑπὸ Αἰγυπτῶ πρῶτον κατασκεύασαι (Ναυὺν) ὅθεν καὶ Δαναῖς ἐκλήθη. Schol. in Apollon. Rhod. L. 1. v. 4.

The daughters of Danaus are supposed to have introduced the θεσμοφορία from Egypt: τὴν τελευτὴν ταύτην ἐξ Αἰγυπτῶ ἐξαγαγεῖν. Herod. L. 2. c. 171.

daughter of Danaus, being esteemed the ⁴⁴ priestess of Juno at that place. If, as I have imagined, the words *νηυς* and *ναυς* are derived from נָח, Nau, and Noah; the name of Danaus relates not to a man, but is in reality ⁴⁵ *da Nāus*, and signifies literally *the ship*. The æra therefore of Danaus is the æra of the ship: being the precise time, when some model of this sacred vessel was introduced; and the rites also and mysteries, with which it was attended. The fifty daughters of Danaus were fifty priestesses of the Argo; who bore the sacred vessel on festivals. I have mentioned that there was a temple in Egypt, called Ca Nobus, erected to the God of seas; to whom the element of water in general was sacred. Throughout the whole history of Danaus and his daughters, there will be found allusions to the rites of this God. The Danaïdes are said to have been sent in quest of water: to have brought water to ⁴⁶ Argos: to have invented *ὕδρια*, or ⁴⁷ vessels for water: and lastly, were supposed to have been doomed in the shades below to draw water in buckets, which were full of holes. Every circumstance of this history is from Egypt. The natives of that country were very assiduous in conveying water from one place to another. They likewise had particular jars,

⁴⁴ *Εν Αργεὶ ἱερατεύσεν Ὑπερμνηστρα Δαναῶν.* Euseb. Chron. P. 29. l. 40.

⁴⁵ נָח, Da, Chaldaïcè, hæc, ista, hoc, illud. See Daniel. C. 4. v. 27, and C. 7. v. 3. Of this I shall treat hereafter at large.

⁴⁶ Danaus is said to have founded Argos.

Δαναῶς—

Ἐλθὼν ἐς Αργεὺς ᾤκησεν Ἰναχὲ πόλιν. Euripid. in Archelao apud Strabon. L. 5. p. 339.

⁴⁷ *Αργεὺς ἀνυδρον εὖν Δαναῶνι θεσαν Αργεὺς εὐνυδρον.* Strab. L. 8. p. 570. All Greeks in the time of Homer seem to have been called Danaï.

which were sacred to the God, whom the Greeks called Canobus; and were formed with a representation of him. These Canobic vessels were sometimes made of ⁴⁸ porous stone: at other times of earth manufactured in such a manner, as to have small holes in the bottom; through which they used to filter the water of the Nile, when it was either turbid or saline. ⁴⁹ Ὑδρῖαι ἐν τοῖς μετέσσι τῆς Αἰγυπτῶ εἰωθασὶ γινέσθαι οὐρανίαι, τρησεὶς ἐχούσαι λεπτάς συνεχεῖς, ὥς τε διὰ τῶν τρησεῶν ἐκείνων τὸ τεθολωμένον ὕδωρ διυλιζόμενον ἀποδιδόσθαι καθαρωτάτον. This practice of filling vessels, which could not hold the water put into them, seemed such a paradox to the Grecians, that, when they came to consign some of their priests and deities to the infernal mansions, they made this the particular punishment of the Danäides, on account of their cruelty.

Among the various personages, under which the Patriarch was represented, the principal seems to have been that of Dionusus. He was by the mythologists supposed to have had a second birth, and a renewal of life in the Theba or Ark. Hence he was termed Θηβαίγενης; which the Greeks interpreted a Theban born, and made him a native of Boeotia: but he was originally only worshiped there; and his rites, and mysteries came from Egypt. This injustice of the Greeks in taking to themselves every Deity, and

⁴⁸ They were called Στακτικά—αγγεῖα διυλιζόντα Νειλῶν ὕδωρ. Hesych. Στακτικόν.

⁴⁹ Suidas. Κανωπός.

Ipsum Canobi simulacrum, pedibus perexiguis, attracto collo, et quasi suffillato, ventre tumido, in modum hydræ, cum dorso æqualiter tereti formatur. Ruffin. Hist. Eccles. L. II. c. 26.

hero, was complained of by the Egyptians. ⁵⁰ Καθολα δε φασι
της Ἑλληνας ἐξιδιαιζεσθαι της επιφανεσατης Αιγυπτιων Ἡρω-
ας τε και Θεας.

The principal terms, by which the ancients distinguished the Ark, were Theba, Baris, Arguz, Argus, Aren, Arene, Arne, Laris, Boutus, Bæotus, Cibotus. Out of these they formed different personages: and as there was apparently a correspondence in these terms, they in consequence of it invented different degrees of ⁵¹ relation. Hence a large family has arisen from a few antiquated words, which related to the same history, and of which many were nearly synonymous. In the account given above, we may perceive that the Ark, and the chief person of the Ark, are often confounded: but by the light, which is here afforded, the truth, I think, may be easily discovered.

⁵⁰ Diodorus Sic. L. 1. p. 21.

⁵¹ Of this turn in the Greeks innumerable instances will occur, as we proceed: some few I will here subjoin.

Θηβη απο Θηβης της Προμηθεως. Steph. Byzant.

Προμηθεως υἱος Δευκαλιων. Apollon. Rhod. L. 3. v. 1085. Schol.

Αρνη Βοιωτον εκ Ποσειδωνος εγεννησε. Diod. Sic. L. 4. p. 269.

Αρνη Ποσειδωνος τροφος. Lycoph. v. 644. Schol.

Arena Œbali, vel Bibali filia. Hygini Fab. 14. p. 46.

Βοιωτον—Ιτωνε παιδα, και νυμφης Μελανιππης. Pausan. L. 9. p. 711.

Niobe said to have been the daughter of Tantalus and Dione. Hyginus, Fab. 9. p. 32.

Φορωνεος Απιν και Νιοβην εγεννησε. Apollodor. L. 2. p. 39.

Νιοβης παις Αργος. Ibid.

Niobe the sister of Pelops, and wife of Amphion. Strabo. L. 8. p. 552.

Λυκος δε εν τω περι Θηβων ιστορει, μετα τα κατα Δευκαλιωνα Ζεος μιγεις Ιδαμει τη Τιθωνε, τε Αμφιτρυωνος, γεννα Θηβην, ην διδωσιν Ωγυγης αφ' ε Ωγυγιη η Θηβη. Αλλος δε ιστορικος λεγει, ως Ζεος Θηβη μιγεις Αιγυπτον γεννα κτλ. Lycoph. Schol. ad v. 1207.

O F

Some particular TITLES and PERSONAGES ;

Janus, Saturnus, Phoroneus, Poseidon, Ne-
reus, Proteus, Prometheus.

TH E history of the Patriarch was recorded by the ancients through their whole theology : but it has been obscured by their describing him under so many different titles, and such a variety of characters. They represented him as Thoth, Hermes, Menes, Osiris, Zeuth, Atlas, Phoroneus, Prometheus : to which list a farther number of great extent might be added. All the principal Deities of the sea, however diversified, have a manifest relation to him. But among all the various personages, under which he may have been represented, there are none, wherein his history is delineated more plainly, than in those of Saturn and Janus. The latter of these is by some supposed to have been the same as Javan, who is by Moses called יָוָן. Between this name and that of Janus there is thought to be a great similitude. But there is nothing to be obtained from the history of Javan to countenance this notion : whereas all the chief circumstances in the life of Noah correspond with the history of Janus. Hence, however specious the argu-
ment

ment may be, which is drawn from this similitude of terms, many persons of great learning have not scrupled to determine that Noah and Janus were the same.

By Plutarch he is called ¹ *Ἰαννός*, Jannus, and represented as an ancient prince, who reigned in the infancy of the world; and who brought men from a rude and savage way of life to a mild and rational system: who was also the first former of civil communities, and introducer of national polity. He was represented with two faces; with which he looked both forwards and backwards: and from hence he had the name of Janus Bifrons. One of these faces was that of an aged man: but in the other was often to be seen the countenance of a young and beautiful personage. About him were many emblems, to denote his different departments. There was particularly a staff in one hand, with which he pointed to a rock; from whence issued a profusion of water. In the other hand he held a key. The description given of him by Albricus seems to have been taken from some painting, which that person had seen.

² Janus—erat Rex. Homo sedens in throno fulgenti radiis circumquaque, qui duas facies habebat: quarum unâ ante se, alterâ post se respiciebat. Juxta illum quoque erat tem-

¹ Ὁ γὰρ Ἰαννός ἐν τοῖς παλαιοῖς πάνυ, εἴτε Δαίμων, εἴτε βασιλεὺς, γενομένος πολιτικός καὶ κοινωνικός, ἐκ τῆ θηριώδους καὶ ἀγρῖου λέγεται μεταβαλεῖν τὴν διαίτην. In Numâ. Vol. I. p. 72.

Ἰαννός—διαβὰς εἰς Ἰταλίαν, καὶ συνοικήσας τοῖς αὐτοῦ βαρβάροις, μετέβαλε καὶ γλῶτταν καὶ διαίτην.—τοὺς περὶ τὴν Ἰταλίαν αὐτὸς ἀγρῖοις καὶ ἀνομοῖς χρωμένους ἐθέσιν εἰς ἑτέρον εἶς σχῆμα, πείσας καὶ γεωργεῖν καὶ πολιτενεσθαι, μετέβαλε καὶ μετεκοσμήσε. Plutarch. Quæst. Rom. vol. 2. p. 269.

² C. 14. p. 921.

plum: et in manu ejus dextrâ habebat clavem, quâ templum ipsum aperire se monstrabat. In sinistrâ vero habuit baculum, quo saxum percutere, et ex illo aquam perducere videbatur. He had generally near him some resemblance of a ship; particularly upon money, which in aftertimes was coined to his honour. The Romans imagined that this was in memorial of the ship, in which Saturn was supposed to have come to Italy.

³ At bona posteritas puppim servavit in ære,

Hospitis adventum testificata Dei.

But what colony, or what person ever came from the east to Italy, who did not arrive in a ship? It was a circumstance common to all; and too general to be particularly recorded. Besides, why should the money of Janus refer to the history of another person? Plutarch therefore does not accede to the common notion: but still makes it a question, ⁴ why the coins of this personage bore on one side *Ἰαννὺς διπρὸς ὤπλον εἰκόνα*, *the resemblance of Janus bifrons*; and had on the other *πλοῖα πρῦμνῃν, ἢ πρῶσαν ἐγκεχαραγμένην*, *the representation either of the hind part, or the fore part of a ship*. Ovid seems to have been much puzzled to find out the history, and purport of this deity.

⁵ Quem tamen esse Deum dicam te, Jane biformis?

Nam tibi par nullum Græcia numen habet.

The Romans indeed had in a manner appropriated him to themselves. There were however many divinities similar to him both in Greece and Egypt: and the original person, to

³ Ovid. Fast. L. i. v. 239.

⁴ Quæst. Rom. P. 274.

⁵ Fast. L. i. v. 89.

whom

whom this character related, may be easily known. To him they attributed the invention of a ⁶ ship: and he is said to have first composed a chaplet. Upon the Sicilian coins of Eryx his figure often occurs with a twofold countenance; and on the reverse is a dove encircled with a ⁷ crown, which seems to be of olive. He was represented as a just man, and a prophet: and had the remarkable characteristic of being in a manner the author of time, and the god of the year. Under this description he is addressed by Ovid:

⁸ *Jane bifrons, anni tacitè labentis origo.*

From him they denominated the first month of the year;

⁹ *Ἰανναριος ἀπο τῆς Ἰαννῆς.* He was stiled Matutinus; as if to him were owing the renewal of light and day.

There was a tradition that he raised the first ¹⁰ temple to Heaven; though they looked upon him as a deity, and one of the eight original divinities. In the hymns of the Salii he was stiled the ¹¹ god of gods. In this and many other respects he was similar to the Cronus of the Greeks, whom Orpheus stiles

¹² *Αἰθαλῆς, Μακάρων τε Θεῶν πατερ, ἡδὲ καὶ ἀνδρῶν,*

Αἰῶνος κρονε, Πάτγενετορ—

Γαίης τε βλάστημα, καὶ Οὐρανὸς ἀστερόεντος

Γέννα, φύης ¹³ μαιώσι, ῥεῖας ποσι, σέμνε Πρὸμῆθευ.

⁶ Πρωτον δὲ τεφαιρον εὐρειν, καὶ σχεδίας, καὶ πλεία. Athenæus. L. 15. p. 692.

⁷ Parut. Sicilia.

⁸ Fast. L. 1. v. 65.

⁹ Plutarch. in Numâ. P. 72.

¹⁰ Hence he was stiled Templorum positor.

¹¹ Saliorum quoque antiquissimis carminibus *Deorum Deus* canitur. Macrob. Sat. L. 1. p. 159.

¹² Hymn. 13.

¹³ Naturæ obstetrix: so corrected by the Author.

We see here under the character of Cronus a person described, who was the founder of mankind in general; and of those in particular, who assumed the title of *Μακάρες*, *Ἀθάνατοι*, *Δαίμονες*; and who were esteemed a superiour order of beings. This person is also said to have been the renewer of time, which commenced from him: and is represented as one, who sprang from the ¹⁴ earth; and at the same time was the offspring of heaven. He is farther described as *φύκις μαιώσις*; one, by whom all things were introduced into life: and he is finally stiled *σεμνός Προμηθεύς*, *the venerable Prometheus*; the same, in whom mankind was said to have been ¹⁵ renewed.

I have taken notice that there was scarce any circumstance, however minute, mentioned by Moses concerning the Ark and Noah, but was recorded in the family of Ham. It is said of the Patriarch, that he was a man of the earth, and skilled in planting and sowing, and every species of agriculture. When he constructed the Ark, he made a window in it; through which after a season he looked forth, and saw the ruins of the former world. He made also a door in the Ark; which was a circumstance continually commemorated by the gentile writers. The entrance through it they esteemed a passage to death and darkness: but the egress from it was represented as a return to life: hence the opening and shutting of it were religiously recorded. And as

¹⁴ Analogous to *ἄνθρωπος γῆς*. Gen. C. 9. v. 20.

¹⁵ Ὅς πλαττεῖν ἄνθρωπος ἐμυθεύετο. Euseb. Chron. p. 103. *Προμηθεύς*, *ves.* Syncellus. p. 149.

the stay in the Ark was an intermediate state between a lost world, and a world renewed; this was also alluded to in their hieroglyphical representations. We accordingly find Janus described with two faces; having a retrospect to what was past, as well as a view forward to what was to come: and he was esteemed a person, ¹⁶ *cui omnis rei initium et finem tribuebant: to whom they attributed the end and the beginning of all things.* They stiled him Patulcius and Clusius, in allusion to the history above given: and he had the title of Junonius, from the Arkite Dove Jönah, which the Latines expressed ¹⁷ Juno. There is a fragment from an ancient hymn, preserved by Terentianus Maurus; in which we have an epitome of the Patriarch's history under the character of Janus.

Jane Pater, Jane tuens, Dive biceps, biformis,
O cate rerum *Sator*, O principium Deorum!
Stridula cui limina, cui cardinei tumultus,
Cui referata mugiunt aurea claustra mundi.

He is stiled by another poet

Templorum positor, templorum sancte rector.

By this is meant, that he was a renewer of religious rites, and the worship of the Deity. Some would confine this to Italy. Xenon accordingly says of Janus, ¹⁸ *in Italiâ primum Diis templa fecisse, et ritus instituisse sacrorum.* He was reputed the same as Apollo; and had the title of *Θυγαίος*,

¹⁶ Albricus Philos. c. 14. p. 921.

¹⁷ In the Roman Calendar published by Gassendus the first of January is sacred IANO JUNONI. See Gassend. Calendar. Jul. Cæsaris. P. 22.

¹⁸ Macrob. Sat. L. 1. p. 157.

or the Deity of *the door, or passage*: and his altars were placed immediately before the door of the house, or temple, where his rites were celebrated. ¹⁹ Ejus aras ante fores suas celebrant, ipsum *intrantibus et exitibus* demonstrantes potentem. In memorial of his history every door among the Latines had the name of Janua: and the first month of the year was named Januarius from Janus, as being an opening to a new æra, and in some degree a renewal of time. ²⁰ Διο Ιαν-
 ραν ειποντες την θυραν, και Ιανουαριον μηνα τον θυραιον
 προσειπον.

Ovid has continual allusions to this history. Janus is by him supposed to be the chaotic deity; and at the same time to preside over every thing, that could be shut, or opened; and to be the guardian of the doors of Heaven.

²¹ Me Chaos antiqui, nam res sum prisca, vocabant:

Aspice, quam longi temporis acta canam.

Quicquid ubique vides, cœlum, mare, nubila, terras,

Omnia sunt nostrâ clausa, patentque manu.

Me penes est unum vasti custodia mundi;

Et jus vertendi cardinis omne meum est.

Præfideo foribus cœli.

What the poet means by Chaos, will be hereafter plainly disclosed. Macrobius having in his Saturnalia afforded a general account of the mythology of Janus, introduces a curious list of those titles, under which the Romans used to invoke

¹⁹ Ibidem. P. 158. from Nigidius.

²⁰ Porphy. de Nympharum Antro. P. 264.

²¹ Fast. L. 1. v. 103.

him. ²² In sacris quoque invocamus Janum geminum, Janum patrem, Janum Junonium, Janum Confivum, Janum Quirinum, Janum Patulcium, et Clusivium.—Janum Patrem, quasi Deorum Deum : Confivum a conferendo, id est, a propagine generis humani, quæ Jano auctore conferitur. The reasons, which the author afterwards produces for these titles being originally conferred, are not always satisfactory. The terms however contain matter of great consequence; and we may plainly perceive the true history, to which they allude. According to Cornificius the name of Janus was properly ²³ Eanus; and, as he would insinuate, from eo, *to go*. But Eanus was undoubtedly the same as *Oivas* of the Greeks, and the *Iönas* of the eastern nations : by which was signified a Dove. Hence it was that Janus had the name of Junonius; for *Iöna* and *Juno* were the same. And hence it was, that the coins of Janus in Sicily had upon the reverse a Dove surrounded with a chaplet; which seems to be a chaplet of Olive.

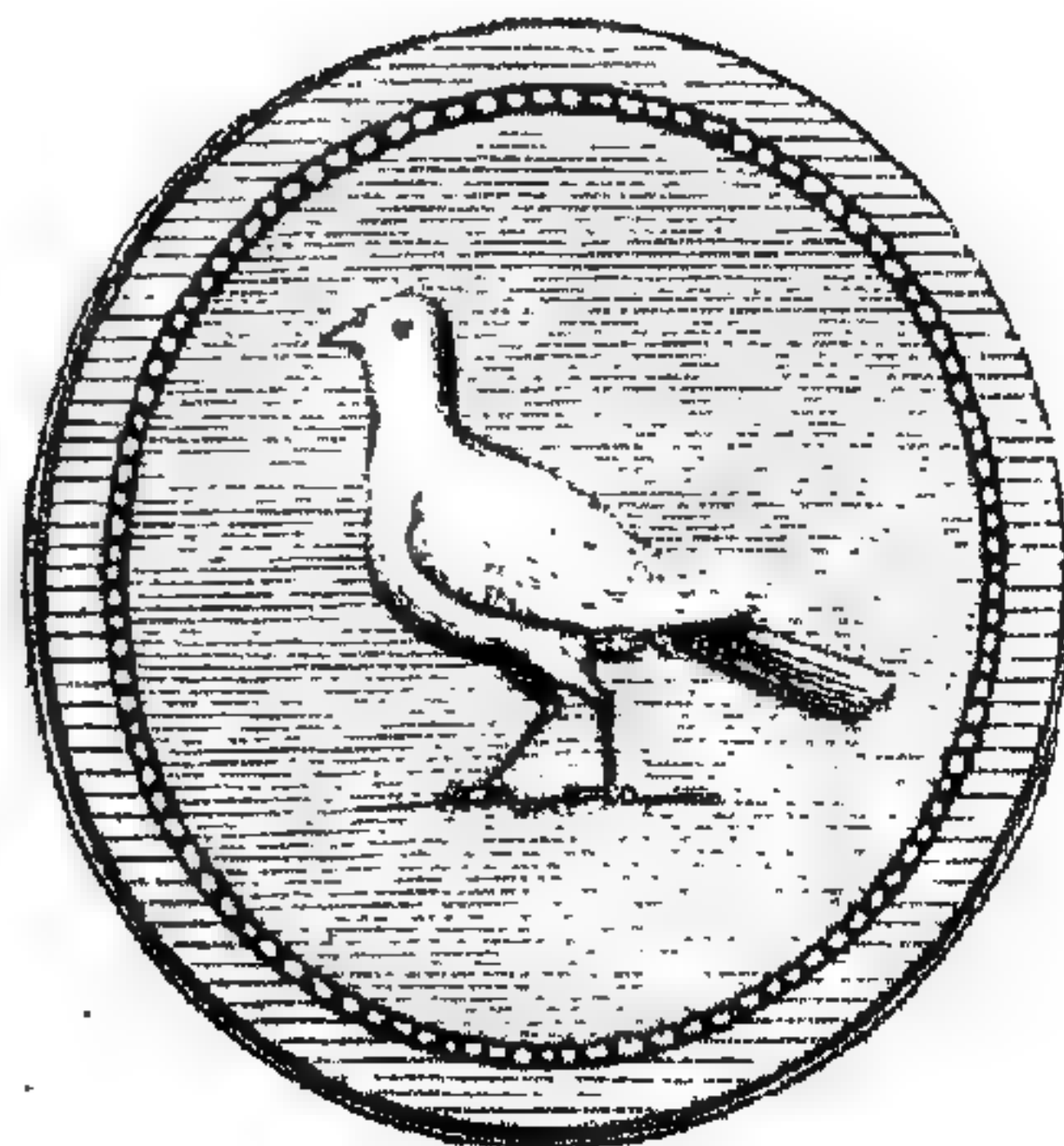
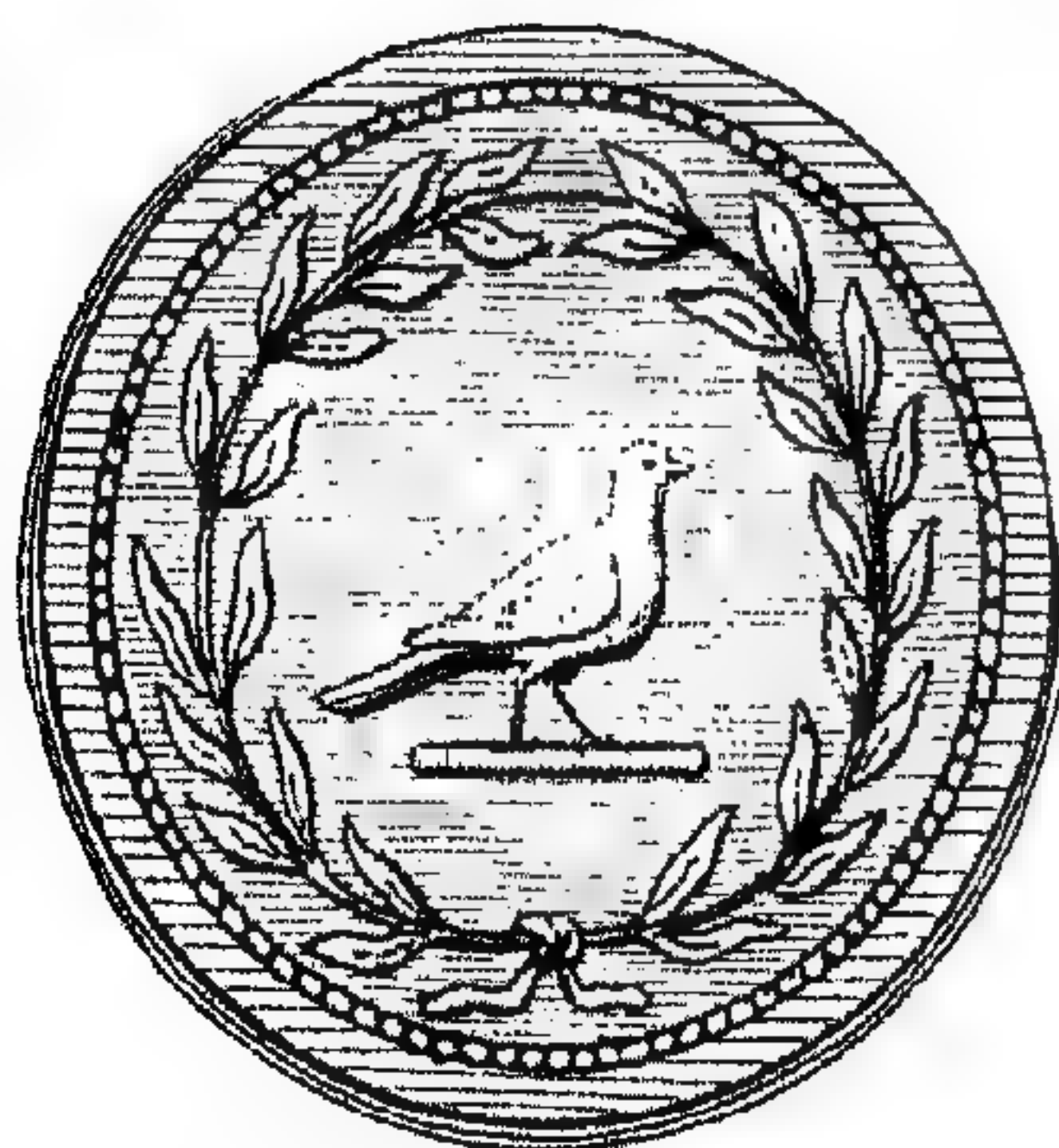
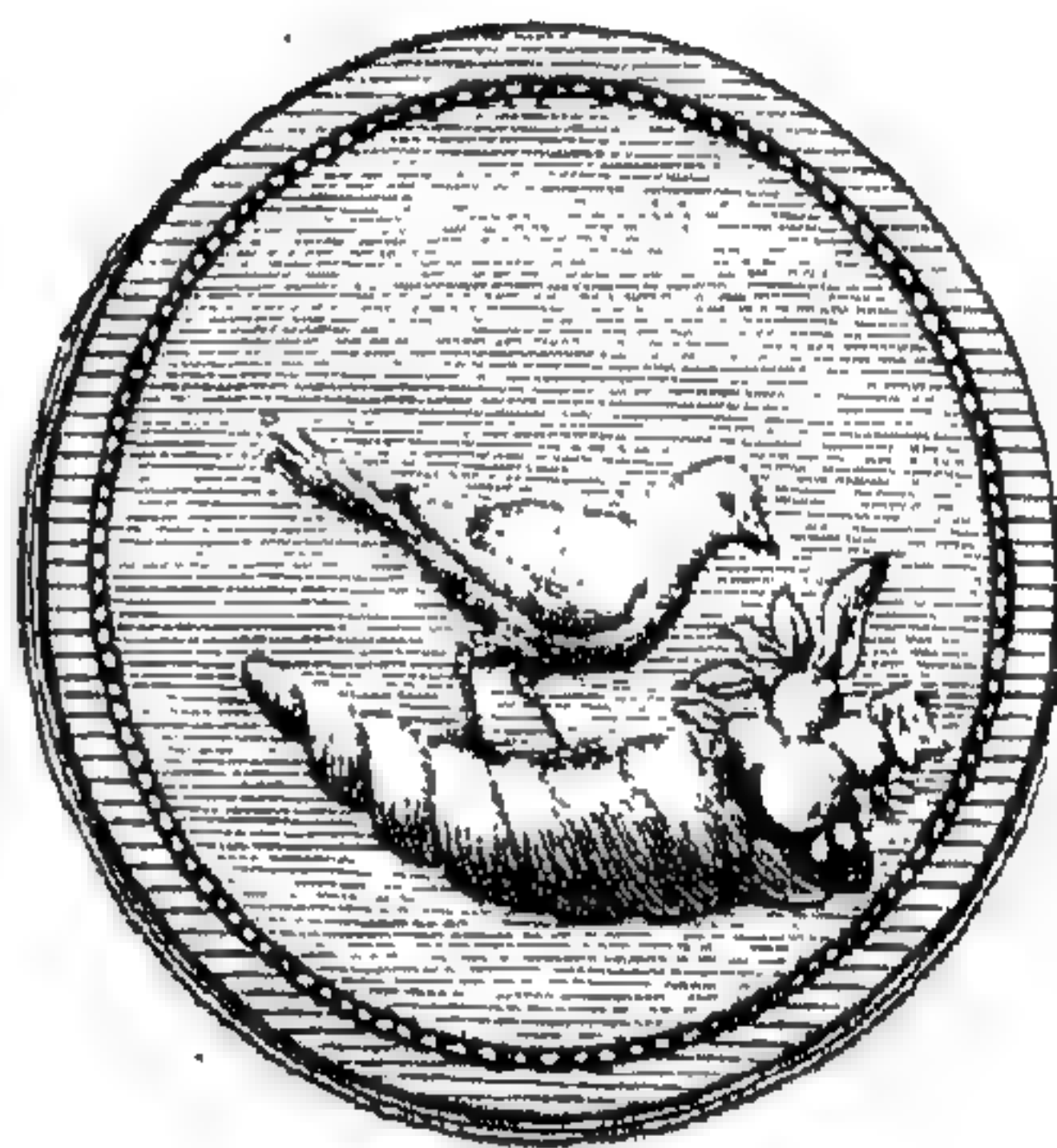
The Romans made a distinction between Janus and Saturn; and supposed them to have been names of different men : but they were two titles of the same person. Saturn is represented as a man of great piety and justice; under whom there was an age of felicity; when as yet there were no laws, no servitude, no separate property. ²⁴ Rex Saturnus tantæ justitiæ fuisse traditur, ut neque servierit sub illo quisquam, neque quicquam privatæ rei haberet : sed omnia

²² L. i. p. 159.

²³ Cornificius Etymorum libro tertio, Cicero, inquit, non Janum, sed Eanum nominat. Macrob. Sat. L. i. c. 9. p. 158.

²⁴ Justin. l. 43. c. 1.

JANUS BIFRONS et Columba. Spanheim. V.1. p.168.



Isis et Columba. et Vicinias. Acalonitarum Ex. Gertra. Spanheim et Pirata?

communia. He is by Lucian made to say of himself, ²⁵ ἡδεῖς ὑπ' ἐμῶν δόλος ἦν. The Latines in great measure confine his history to their own country; where, like Janus, he is represented as refining and modelling mankind, and giving them laws. At other times he is introduced as prior to law; which are seeming contrarieties, very easy to be reconciled.

Saturn is by Plato supposed to have been the son of Oceanus: by others he was looked upon as the offspring of Cœlus. The poets speak of him as an ancient king, in whose time there was no labour, nor separate property; the earth producing every thing spontaneously for the good of man. He was however at other times described with that emblem of husbandry, the ²⁶ sickle, in his hand: and represented as going over the whole earth, teaching to plant, and to sow;

²⁷ Vitifator, curvam servans sub imagine falcem.

The Ausonians in particular thought themselves upon these accounts to be greatly indebted to him. Diodorus Siculus gives the same history of Saturn, as is by Plutarch above given of Janus. ²⁸ Ἐξ ἀγροῦ διαίτης εἰς ἡμερον βίον μεταστῆσαι ἀνθρώπους. *He brought mankind from their foul and savage way of feeding to a more mild and rational diet.* He was also like Janus described with keys in his hand: and the coins

²⁵ Dialog. ἐν τοῖς πρὸς Κρόνον. See Bochart. Phaleg. L. 1. c. 1. and Voss. Idol. L. 1. c. 18. p. 140.

²⁶ Cum falce, messis insigni. Macrobi. Sat. p. 157.

Saturnus velato capite, falcem gerens. Fulgent. Mytholog. L. 1. c. 2.

²⁷ Virgil. Æneid. L. 7. v. 179.

²⁸ Diodor. L. 5. p. 334.

struck in honour of him had on their reverse the figure of a ship. For this Ovid gives an idle reason; to which I have before spoken in the account of Janus.

²⁹ *Causa ratis superest : Thuscum rate venit ad amnem
Ante pererrato falcifer orbe Deus.*

He was looked upon as the ³⁰ author of time; and often held in his hand a serpent, whose tail was in its mouth, and formed a circle: and by this emblem they denoted the renovation of the year. They represented him as of an uncommon age, with hair white as snow: yet they had a notion, that he could return to second childhood. He was particularly stiled ³¹ Sator: and we have a remarkable description of him in Martianus Capella, who speaks of him under that title. ³² Saturnus Sator, gressibus tardus, ac remorator, incedit, glaucoque amictu tectus caput. Proten-
debat dexterâ flammivomum quendam draconem caudæ suæ ultima devorantem—Ipfius autem canities pruinosis nivibus candicabat: *licet etiam ille puer posse fieri crederetur*. Martial's address to him, though short, has in it something remarkable: for he speaks of him as a native of the former world.

³³ *Antiqui Rex magne poli, mundique prioris,
Sub quo prima quies, nec labor ullus erat.*

I have mentioned that he was supposed, *καταπινειν*, to have

²⁹ Fast. L. i. v. 233.

³⁰ Ipse, qui auctor temporum. Macrob. Sat. L. i. p. 214.

³¹ He was supposed by some to have from hence received his name. A fatu dictus Saturnus. Varro de Ling. Lat. L. i. p. 18.

³² L. i. c. 2.

³³ L. 12. Epig. 63.

swallowed up his children: he was also said to have ruined all things; which however were restored with a vast increase.

³⁴ Ὅς δαπανᾷς μὲν ἅπαντα, καὶ αὐξεῖς ἐμπαλιν αὐτός.

To other Gods the Romans sacrificed, capite operto, with their heads ³⁵ veiled: but in the rites of Saturn the veil was taken ³⁶ away. He had the name of Septimianus: and the Saturnalia, which were days set apart for his rites in December, were in number ³⁷ seven. During these, great indulgences were allowed to slaves; and they sat down with their masters at the same table, and partook without any distinction of the same food; in memorial of that equality, which prevailed in the days of Saturn. They were permitted to laugh, and to jest: and it was criminal to shew any reserve. These rites are said to have been of great antiquity; far prior to the foundation of Rome. The Poet Accius looked upon them as the same as those, which the Grecians stiled Κρονία; and describes them in the following manner:

³⁸ Maxima pars Graiûm Saturno, et maxime Athenæ,
Conficiunt sacra, quæ Cronia esse iterantur ab illis.
Eumque diem celebrant per agros; urbesque fere omnes:
Exercent epulis læti; famulosque procurant
Quisque suos: nostrique itidem: et mos traditus illinc
Iste, ut cum dominis famuli epulentur ibidem.

³⁴ Orphic. Hymn. 12. v. 3.

³⁵ Plutarch. Quæstion. Rom. p. 266.

³⁶ Græcorum more, aperto capite res divina fit. Macrob. Sat. L. 1. p. 156.

³⁷ Ibid. p. 160.

³⁸ Macrob. Sat. L. 1. p. 155. Athenæus. L. 14.

It is observable, that among the Romans Saturn seems to have been held in a state of confinement for the greater part of the year. Towards the expiration of that term in December, when the Saturnalia began, there was a mysterious ceremony of taking off these bonds, and suffering the Deity to be in a manner at large. We, I think, may see what this custom alluded to, though it was a secret to the ancients.

³⁹ Cur autem Saturnus ipse in compedibus visatur, Verrius Flaccus se ignorare dicit. Saturnum Apollodorus alligari ait per annum laneo vinculo; et solvi ad diem sibi festum, id est, mense Decembri.

Many thought that Janus was the same as both Apollo and Diana; the same also as ⁴⁰ Helius, and with good reason. He was also the same as Dionusus and Saturn. Of the last I have observed, that the Romans stiled him Sator; making use of a term in their own language, which was not inapplicable to his history. Yet I cannot help thinking that this was not a title of Roman original, but imported from Egypt and Syria by the Pelasgi; and adopted by the people of Italy. It seems to be a compound of Sait Our, which among the eastern nations signified Oliva Ori, five Dei; or Oliva cœlestis. All the upper part of Egypt was named Sait, and the people Saitæ.

³⁹ Macrob. Sat. L. i. p. 156. Statius alludes to the same custom:

Saturnus mihi compede exolutâ,
Et multo madidus mero December,
Et ridens jocus, et sales protervi
Adfint. Sylv. L. i. cap. 6. v. 4.

⁴⁰ Macrob. L. i. c. 9. p. 157, 158.

The Athenians came from thence ; and they were ⁴¹ Saitæ : and it is said of them, that they were denominated from the Olive. Minerva was stiled Saitis ; and was worshiped under that title at Pontinus near ⁴² Epidaurus. She was undoubtedly so named from the Olive, Sait, which was peculiarly sacred to her. The most ancient priests of Dionusus were called Saturi and Tituri, from Sat-Ur, and Tit-Ur : the former were so named from the object, and the latter from the ⁴ place of their worship. Saturn was not unknown to the ancient Germans ; among whom he was worshiped by the name of Seatur. He is described by Verstegan as standing upon a fish with a wheel in one hand, and in the other a vessel of water filled with fruits and ⁴⁴ flowers. Schedius mentions him by the name of Crodo ; and says that he was the same as the Saturn of the Romans. ⁴⁵ In Arce Hartefburgh ad Sylvam Hercyniam juxta montem Melibochi, civitatemque Goslarensem, Saxones coluere Idolum Crodo : Saturnum dixere Latini. Erat Senex stans in pisce, nudis pedibus, et lineo vinculo cinctus :—tenebat rotam, et urnam plenam frugibus, rosis, et pomis.—Una cum Ifide cultus fuit. The name of the mountain, Melibochi, where this worship was carried on, seems to be a variation of the an-

⁴¹ Αποικησες Σαϊτων. Diod. Sicul. L. 1. c. 24. Απο ελαιας Έλληνας. Chron. Paschale. P. 49.

⁴² Pausan. L. 2. p. 198.

⁴³ Tit-Ur, ματος ήλιθ ; the name of those high altars, where the rites of Orus were celebrated. The Tituri were properly Titurians ; the Saturi, Σατυροι, Saturians.

⁴⁴ P. 78.

⁴⁵ De Diis Germanis. Syntag. 4. C. 2. p. 493.

cient terms Melech Bochus, the Lord Bochus. Bacchus was often mistaken for Dionusus, and in many countries called Bochus, and ⁴⁶ Bocchus.

The Patriarch, under whatever title he may come, is generally represented as the father of Gods, and men.

⁴⁷ Ζηνα θεων πατερ' ηδε και ανδρων.

But in the character of Phoroneus (for in this he is plainly alluded to) he seems to be described merely as the first of mortals. Hence by an ancient Poet, quoted by ⁴⁸ Clemens of Alexandria, he is stiled Φορωνευσ, πατηρ θνητων ανθρωπων. The mythologists vary greatly about the genealogy of this personage: but generally suppose him to have been the son of ⁴⁹ Inachus and Niobe. The outlines of his history are marked very strongly; so that we cannot mistake the person to whom the mythology relates. He is said to have lived in the time of the ⁵⁰ flood; and, as I have before shewn, was the reputed father of all mankind. He was also the first who built an ⁵¹ altar; which is said to have been erected to Juno. He first collected men together, and formed them

⁴⁶ In Mauritania and Numidia Bacchus was expressed Bocchus.

⁴⁷ Hesiod. Theog. V. 47.

⁴⁸ Strom. L. i. p. 380.

⁴⁹ Νιοβη γαμετη τε Ιναχου, μητρι δε Φορωνεως. Euseb. Chron. P. 24.

Φορωνευσ παις Ιναχου και Νιοβης.—φασι δε τινες Νιοβην Φορωνεως ειναι θυγατερα. Ibid.

⁵⁰ Clem. Alexand. L. i. p. 380. Syncellus. P. 125. He speaks of the first deluge, τε αρχαιοτατε κατακλυσμος, ος λεγεται κατα Φορωνα και Απιδα γε-
νεσθαι.

⁵¹ Hyginus. Fab. 274.

into petty ⁵² communities. He likewise first gave ⁵³ laws, and distributed justice: whereas before, the way of life among men was savage; and every thing determined by violence. They ascribe to him the distribution of mankind by their families and nations over the face of the earth: ⁵⁴ Idem nationes distribuit: which is a circumstance very remarkable. Nonnus styles him ⁵⁵ *Ἀρχεγονος*: which may signify either *Πρωτογονος*, *the first-born of the world*, or *Θηβαιγενής*, *a native of the ark*. Anticlides esteemed him the most ancient king in ⁵⁶ Greece: but ⁵⁷ Acusilaus looked upon him more truly as the first man. This agrees with the testimony, before given from the ancient Poet in ⁵⁸ Clemens, who spoke of him as the father of mankind. In short he was the ultimate, to which Grecian history re-

⁵² Φωρωνεύς δὲ ὁ Ἰναχὺ τὰς ἀνθρώπους συνήγαγε πρῶτος ἐς κοινόν. Pausan. L. 2. p. 145.

⁵³ Φωρωνεύς ἔτος Ἰναχὺ καὶ Νιοβῆς παῖς πρῶτος νόμος καὶ κριτήρια ὤρισεν. Syncellus. P. 67, 125.

⁵⁴ Hyginus. Fab. 143.

⁵⁵ He is here made the father of Niobe, whom the Poet calls *Κερὴν Ἀρχεγονοῖο Φωρωνέος*. L. 32. p. 804.

⁵⁶ Anticlides Phoroneum antiquissimum Græciæ Regem nuncupat. Plin. L. 7. c. 56.

⁵⁷ Ἀκυσίλαος Φωρονέα πρῶτον ἀνθρώπον γενεσθαι. Clem. Alex. Strom. L. 1. p. 380.

Many suppose him to have been the first king upon earth. Phoroneus, primus mortalium regnavit. Lutatius Placidus in Statii Thebaïd. L. 4. v. 589. Compare these accounts with the history of Deucalion,

Ὅς πρῶτος ποιήσεν δόμους, καὶ εἰματό γαῖαν

Ἀθανάτοισ' πρῶτος δὲ καὶ ἀνθρώπων βασιλεύεν. Apollon. Rhod. L. 3. v. 1086.

⁵⁸ Clem. Alex. supra:

ferred. ⁵⁹ Πασα παρ' Ἑλλησι θαυματομενη πραξις απο των Ιναχου χρονων και Φορωνεως εις τα μετεπειτα φερεται. *All the great occurrences of Greece are subsequent to the times of Inachus and Phoroneus ; and are deduced in a series from that æra.* To say the truth, Phoroneus, Apis, Inachus, Zeuth, Deucalion, Prometheus, were all one person : and with that person commenced the Gentile history, not of Greece only, but of the world. ⁶⁰ Ουδεν προ Ιναχε και Φορωνεως—Ἑλλησιν ἰσορεϊται. Some have supposed Niobe to have been the mother of Phoroneus : others make him the son of ⁶¹ Archia : others again of ⁶² Meliffa. But this genealogy is idle : and it will be found that Archia, Niobe, and Meliffa, like Rhea, Cybele, and Damater, are mere titles, by which a female personage was denoted, who was supposed to have been the genius of the ark, and the mother of mankind.

The Patriarch was also commemorated by the name of Poseidon. Hence in the Orphic hymns he is addressed under this character, as the father of Gods and men.

⁶³ Κλυθι Ποσιδαον, Ζηνος παι πρεσβυγενεθλε,
Ουρανιων, Μακαρων τε Θεων πατερ, ηδε και ανδρων.
Ειρηνην υγειαν αγων, ηδ' ολβον αμεμφη.

⁵⁹ Syncellus. P. 126. See Plat. Timæus.

⁶⁰ Syncell. P. 68.

⁶¹ Inachus—ex Archiâ sorore suâ procreavit Phoroneum, qui primus mortalium dicitur regnâsse. Hyginus. Fab. 143. p. 250.

⁶² Apollodorus. L. 2. p. 58. She is also called Melitta.

⁶³ Hymn. 16. Zeus is generally made the brother of Poseidon ; but is here spoken of as his father : which shews how little we can depend upon the theogony of the Greeks, when they treat of genealogies.

We find him here to be also called the author of peace, and rest: which is consonant to his true character. His very name betokened ⁶⁴ peace. He is likewise said to have been the cause of affluence; because through him the fruits of the earth were renewed. Hence we find him in many different characters represented with fruits, and flowers, and other emblems of plenty.

As Noah was the Poseidon of the Greeks, we need not wonder at the epithets bestowed upon that Deity; such as Πατηρ, Ασφαλιος, Γενεσιος, Γενεθλιος, Φυταλμιος, or Sativus. The last was a title given him by the people of ⁶⁵ Hermione: and under the character of Neptune Genesius, he held a temple in Argolis near Nauplia. Hard by was a spot of ground, called the place of descent: ⁶⁶ τὰς δ' εἴχεται χωρίον ἄλλο Αποβαθμος; similar to the place called Αποβατηριον upon mount Ararat, mentioned by ⁶⁷ Josephus; and undoubtedly named from the same ancient history. The tradition among the people of Argolis was, that the place was named Αποβαθμος, or place of descent; because in this spot Danaus made his first descent from the ⁶⁸ ship, in which he came over. In Arcadia was a temple of ⁶⁹ Ποσειδων εποπτης, of Neptune looking out. None of these

⁶⁴ Noe, requies. Isidor. Origin. L. 7. c. 6.

Noe, αναπαυσις. Theoph. ad Autolyc. L. 3. p. 391.

⁶⁵ Pausan. L. 2. p. 188.

⁶⁶ Pausan. L. 2. p. 201.

⁶⁷ Antiq. L. 1 c. 3. p. 16.

⁶⁸ Pausan. L. 2. p. 201.

⁶⁹ Ποσειδωνος Εποπτης ναος. Pausan. L. 8. p. 662. Similar to this were the altars

these titles have the least reference to the Pagan Poseidon, as God of the sea : but to the history of the Patriarch they have a wonderful relation, and are particularly applicable.

Noah was also figured under the history of Nereus, another deity of the sea ; and his character of an unerring prophet, as well as of a just, righteous, and benevolent man is very plainly described :

⁷⁰ Νηρεα δ' αψευδη και αληθεα γεινατο Ποντος,
Πρεσβυτατον παιδων· αυταρ καλεεσι Γεροντα,
'Ουνεκα νημερτης τε, και ηπιος· ουδε θεμισεων
Ληθεται, αλλα δικαια και ηπεα δηνεα οιδεν.

He is termed by Æschylus παλαιγενης ; and is mentioned by Orpheus as a son of the ocean, but of all others the most ancient.

⁷¹ Νηρεα μεν πρωτιςα καλω, πρεσβυτον απαντων.

Proteus was another title of the same personage. He is represented by Homer as an ancient prophet, a person of great truth, ⁷² γερων αλιος, νημερτης, Αθανατος Πρωτευς ; from whom all nature was to be deduced, as from a first cause. In his departments he was the same as Poseidon :

⁷³ Πρωτεα κικλησσω, ποντε κληιδας εχοντα,
Πρωτογενη, πασης φυσεως αρχας ος υφηνην.
Παντιμος, πολυβελος, επισαμενος τα τ' εοντα,

altars in Attica upon Mount Hymettus, Βωμοι Ομβριου Διου, και Απολλωνος Προοψις. Pausan. L. i. p. 78.

⁷⁰ Hesiod. Theog. V. 233.

⁷¹ Orphic. Argonaut. V. 334.

⁷² Odyss. Δ. v. 383.

⁷³ Orphic. Hymn. 24.

Ὅσσα τε προΐεν εἰν, ὅσα τ' ἐσσεται ὑπερον αὐθις.

Πάντα γὰρ ἐν Πρωτῇ πρώτη φύσις ἐγκατεθήκεν.

As time with the ancients commenced at the Deluge ; and all their traditions, and all their genealogies terminated here : even the birth of mankind went with them no higher than this epocha : they made the ocean in consequence of this the Father of all things. Under this character, which was no other than that of Nereus, Proteus, and Poseidon, they represented the Patriarch, the real Father of the postdiluvian world. He was the Θεὸς Γενεσιος, Γενεθλιος, φυταλμιος ; and was worshiped also as Oceanus. The poets often allude to him under this title :

⁷⁴ Ωκεανὸν καλεῶ, πατέρ' ἀφθιτὸν, αἰὲν εὐντα,

Ἀθανάτων τε Θεῶν γενεσίν, θνητῶν τ' ἀνθρώπων.

⁷⁵ Ωκεανὸς θ', ὅσπερ γενεσίς πάντεσσι τετυκται.

Juno tells Jupiter, that she is going to pay a visit to Tethys and Oceanus, from whom the gods were derived.

⁷⁶ Εἰμι γὰρ οὐρομένη πολυφορῶς πειράτα Γαίης,

Ωκεανὸν τε Θεῶν γενεσίν, καὶ μητέρα Τηθύν,

οἱ μ' ἐν σφοίσι δομοῖσιν εὐτρέφον, ἠδ' ἀπισταλλον.

Hence, when it was said in the early histories, which Thales and other Grecians copied, that all things were derived from

⁷⁷ water ; I do not believe, that the ancient Mythologists

⁷⁴ Orphic. Hymn. 82.

⁷⁵ Homer. Iliad. Ξ. v. 246.

⁷⁶ Homer. Iliad. Ξ. v. 200.

⁷⁷ Thales ex aquâ dixit constare omnia. Cic. in Lucullo.

Aquam initium rerum. Cic. de Nat. Deorum. L. i. c. 10.

Ἀρχὴν τῶν πάντων ὕδωρ. Diogen. Laert. Thales.

referred to that element, as the ὕλη, or material principle; but to the deluge, as an epocha, when time, and nature, and mankind were renewed. Plutarch mentions it, as an Egyptian notion, that all things proceeded from water: but at the same time tells us, ⁷⁸ Οσίρις Ωκεανόν, that *Osiris was Oceanus*. Hence the doctrine amounts to no more than this; that all were derived from Osiris, the same as Poseidon, the same also as Dionusus, the Father of mankind.

NOAH, NOAS, ΝΥΣ, ΝΟΥΣ, NUSUS.

IT appears, I think, clearly, that the history of Noah is to be found in the mythology of Janus, Saturn, Poseidon, Zeuth, and Prometheus; as well as in the accounts given of other ancient personages. And this history would have been abundantly more clear, if the Greeks had not abused the terms, traditionally delivered; and transposed them to words in their own language. Of this abuse I have before given a remarkable instance from the school of ⁷⁹ Anaxagoras: and at the same time endeavoured to shew, that the term *Nous*, which the disciples of this philosopher interpreted mens, ratio, intellectus, was in reality the name of a person, and related to the Patriarch. In the mean time I am well aware that Anaxagoras superadded νοῦς, by which is meant thought and design, to matter. Dio-

⁷⁸ H. et Osir. P. 364.

⁷⁹ See P. 202.

genes Laertius has given a very just account of this philosopher's opinion. ⁸⁰ Πάντα χρεμάτα ην ὄμμε· εἴτα νῆς ἐλθὼν αὐτὰ διεκοσμήσε· παρ' ὃ καὶ Νῆς (Ἀναξαγόρας) ἐπεκληθῆ. Cicero speaks to the same purpose. ⁸¹ Anaxagoras, qui accepit ab Anaximene disciplinam, primus omnium rerum descriptionem et modum mentis infinitæ vi ac ratione designari et confici voluit. I therefore do not mean to make a history void, which is so determinately affirmed. Anaxagoras deserved great honour for embracing and promulging among his countrymen this truth, wheresoever he may have obtained it. But when he, or his followers, misled by sound, would annex this term to a person; and suppose that Zeuth, or Prometheus, was by interpretation ⁸² νοός, mens; they are guilty of a great mistake. For what they call νοός and νῆς in a philosophical sense, was the eternal mind: what they appropriate to a person, was a term of a different purport. It was in short a proper name. When therefore Eusebius tells us, Ἑρμηνεύσει Νῆν τον Δια· Προμηθεα δε Νῆν ἐλεγον· διο καὶ μυθευονται τῆς ἀνθρώπου μεταπεπλάσθαι. If we take the history without his comment, it will be found for the most part true. The original account was, that not only Zeus, or Zeuth, but also

⁸⁰ Vol. I. p. 82.

⁸¹ De Nat. Deor. L. 1. c. 11. Plutarch. in Pericle. P. 154.

⁸² Οἱ δε Ἀναξαγόραιοι ἑρμηνεύσει νῆν τον Δια· Προμηθεα δε νῆν ἐλεγον·— διο καὶ μυθευονται τῆς ἀνθρώπου μεταπεπλάσθαι, κτλ. Euseb. Hist. Synagoge. P. 374.

Προμηθευ νῆς. Syncellus. p. 149.

Προμηθευ γὰρ ἐστὶν ἀνθρώπου ὁ νῆς. Euseb. Chron. P. 26.

Prometheus, qui genus hominum refinxit, *who renewed the race of man*, was Noos, or Noah. Prometheus raised the first altar to the gods; constructed the ⁸⁴ first ship; and transmitted to posterity many useful inventions:

⁸⁵ πάντα συλληβὴν μαθε,

Πασαί τεχναὶ βροτοῖσιν ἐκ Προμηθεως.

Prometheus was supposed to have lived in the time of the deluge; and to have been guardian of Egypt at that ⁸⁶ season. His influence was limited to that region; because the later Egyptians, like the people of Phocis, Argos, Theffaly, and Dodona, confined the deluge to the boundaries of their own country. From these accounts we may plainly see the person, who is alluded to under the character of Prometheus. He was the same as Ofiris; the same also as Dionufus, the great husbandman, the planter of the vine, and inventor of the plough. But instead of having the character of Dionufus justly appropriated, we find him represented in the same false light, as Prometheus. Accordingly Macrobius tells us, ⁸⁷ *Phyfici Διονυσον, Διος νον, dixerunt.* Dios was the ancient term, from whence came the word Deus: and the name of Dionufus relates not to νοας, mens, but to Nufos, Noah; being a compound of Dios-Nufos, for so his name was pro-

⁸⁴ Θαλασσοπλαγκτα δ' ὅστις ἄλλος ἀντ' ἐμῃ

Δινοπτερ' ἔρρε ναυτιλῶν ὀχηματα. Æsch. Prometh. P. 31.

⁸⁵ Ibid.

⁸⁶ Diodorus Sic. L. i. p. 16.

⁸⁷ Saturn. L. i. c. 18. p. 201. The reason, that he gives, is, because Dionufus was the Sun; and the Sun was Διος νον, five mundi mens.

perly expressed. Hence Philostratus says ⁸⁸ Νυσίος ὁ Διονύσιος ἀπὸ τῆς ἐν Ἰνδοῖς Νύκτις ονομαζέται. This, as ⁸⁹ I have observed, is so far true, that Dionusus was stiled Nufius, and Nufus; and explains the composition of the former term. But it was not from the city Nufa in India, nor from any of the cities called Nufa, for there were many, that he had this name: on the contrary, they were all denominated from him. And this name was expressed Noa, Noos, Nous, Nus, Nufus; and otherwise varied. This the Grecians might have known: but they seem industriously to have adopted it in a wrong sense: and in consequence of it numberless absurdities have arisen to the ruin of much good history. By the help of the mistaken term νους or νῆς, and of its derivative νοερός, and νοητός, they pretend to find out much mysterious and recondite knowledge; all which was utterly unknown to those, from whom they received their intelligence. There are numberless instances of this in Porphyry, and Jamblichus; and in Proclus upon the Platonic Philosophy. It is to be observed, that, when Christianity had introduced a more rational system, as well as a more refined worship, among mankind; the Pagans were struck with the sublimity of its doctrines, and tried in their turns to refine. But their misfortune was, that they were obliged to abide by the theology, which had been transmitted to them; and to make the history of the Gentile Gods the basis of their pro-

⁸⁸ Vita Apollon. L. 2. c. 1. p. 56.

⁸⁹ See p. 209, 210.

cedure. This brought them into immense difficulties, and equal absurdities : while they laboured to solve, what was inexplicable ; and to remedy what was past cure. Hence we meet with many dull and elaborate sophisms even in the great Plutarch : but many more in after times, among the writers, of whom I am speaking. Proclus is continually ringing the changes upon the terms νοος, νοερος, and νοητος : and explains, what is really a proper name, as if it signified *sense*, and *intellect*. In consequence of this he tries to subtilize, and refine all the base jargon about Saturn, and Zeus : and would persuade us, that the most idle and obscene legends related to the divine mind, to the eternal wisdom, and supremacy of the Deity. Thus he borrows many exalted notions from Christianity ; and blends them with the basest allay, with the dregs of Pagan mythology. Whether I am in the right, let the reader judge from a part of the Fifth Book of Proclus, expressly upon this subject. After having premised, that Cronus was πρωτιστος βασιλευς των νοερων Θεων, and that by Zeus binding his father is to be understood a reasonable ⁹⁰ apprehension, or comprehension ; he comes at last to speak more fully. ⁹¹ Το δε αληθες ωδε εχει. Νες μεν εστιν ο Κρονος παντελως· Νες δε ο μεγαistos Zeus· Νες εκατερος ων, εστι δηπε και νοητος αυτος. Πας γαρ

⁹⁰ 'Οι Κρονιοι δεσμοι μυστικως την περιληψιν αιτισσονται τε νοητε τετα : to which the author adds this curious observation, και γαρ ο δεσμος περιληψις εστι των συνδεομενων. Proclus in Platonis Theogon. L. 5. c. 5. p. 256.

⁹¹ Ibid.

He says of Law, Νομος επι Κρονω. Νου γαρ εστιν ο νομος διανομη. κ.τ.λ. L. 5. c. 9. p. 263.

νῆς εἰς αὐτὸν ἐπεσφραπταί, πρὸς δὲ αὐτὸν ἐπισφραφεί, πρὸς ἑαυτὸν ἐνεργεῖ. Πρὸς δὲ ἑαυτὸν ἐνεργῶν, καὶ πρὸς τὰ ἔξω, νοητὸν ἐστὶν ἅμα καὶ νοερόν. Ἡ μὲν νοεῖ νοερόν, ἡ δὲ νοεῖται, καὶ νοητὸν. Ὡς καὶ ὁ Δίος νῆς ἑαυτῷ νῆς ἐστὶ, καὶ ἑαυτῷ νοητὸν. Ὡσαύτως δὲ καὶ ὁ Κρονίος νῆς ἑαυτῷ νοητὸν ἐστὶ, καὶ ἑαυτῷ νῆς· ἀλλ' ὁ μὲν μάλλον νῆς· ὁ δὲ μάλλον νοητός. Νῆς τοίνυν οὗτος τὸ Κρονὸς, καὶ νοητὸς, Νῆς καὶ ὁ Ζεὺς δευτέρου, καὶ νοητὸν· ἀλλὰ καὶ νοητὸν αὐτῷ νοερόν ἐστι.

Νοεῖ τὸν ἑαυτοῦ πατέρα Κρόνον ὁ Ζεὺς· νοητὸν μὲν ἐστὶν ὁ Κρόνος, νῆς δὲ ὁ Ζεὺς, κ τ λ.

Λαμβάνειν καὶ δίδοναι λέγεται (ὁ Κρόνος) τὴν βασιλικὴν ἀξίαν, ἐκτεμνῶν τε τὸ πατρὸς γονιμόν, ἐκτεμνομένου δὲ παρὰ τὸ μέγαλ' Δίος.

After all this play upon the words *νοός*, *νοερός*, and *νοητός*, the whole is a mistake of a proper name, Noas, or Noah, the same as Cronus. Many cities, temples and ⁹² rivers were denominated Noas, and Noa. The term thus applied could not relate to the mind; but was a proper name bestowed in memorial of a person. When therefore it is said, *ἐρμηνεύσιν Νῆν τὸν Δία*, the true history will be found to be, that Noah by the ancients was represented under the character of Dis, or Dios, the same as Zeus. And when writers mention Saturnus quasi ⁹³ Sator Nους, and Dionusius, ⁹⁴ Δίος Nους; and finally, when they describe Pro-

⁹² Νῆς, ψυχὴ, ποταμός. Hesych.

⁹³ Apollonius in Epico carmine scribit Saturnum quasi sacrum *νεν*.—aut Sactorem *νεν*. Fulgent. Mytholog. C. 2. p. 628.

⁹⁴ Why Dionusius was Nους, or Noas, may be plainly seen in the history given of him by the Indi in Arrian. Indica. p. 321.

metheus, Προμηθευς Νους, and Προμηθευς τοις ανθρωποις ο Νους, the purport in these instances is the same. The original history was undoubtedly meant to signify, that Saturnus, Cronus, Dionusus, and Prometheus, were different titles, of the Patriarch who was called Noos, Nous, and Nufus.

I cannot quit Proclus without taking notice of some other instances of his refinement upon ancient tradition. Cronus was certainly Noah : and Proclus gives us this covert history of him; ¹ Βασιλευς Κρονος ὑποσατης εστι—της αμειλικτης Τριάδος. What some used by mistake to render μελιχος, and μελιχιος, he has expressed αμειλικτος. This is a Grecian word formed from the ancient terms Melech, and Melechat, to which it had no relation. The purport of the mythology, which he copied, may be easily made out. It signified that Cronus, or Noah, was the founder of the Royal Triad. Who were alluded to under this Triad, may, I think, be made out without much difficulty. They could be no other than the three sons of Noah, who were the Baalim of the Scriptures, and the Δαιμονες, and Αθανatoi, of Greece. Conformably to this Proclus says, that Cronus had the title of ² Κορονονους; which we may be assured was originally Κοιβανος Νους. By this is signified the *great Ruler*, the head of all; in other words the *Patriarch Noah*. As Cronus was no other than Zeus, we may find this account of the Triad farther ex-

¹ In Plat. Timæum. L. 5. c. 10. p. 265. See Radicals. Vol. 1. p. 70. Melech, Zeus μελιχιος.

² Ibid.

plained in the history of the latter, and by the same author:

³ Ζεὺς ὁ πρῶ (or perhaps ὁ πατήρ) τῶν τριῶν Κρονιδῶν, ἕτος ἐστὶν ὁ τῶν ὅλων δημιουργός. Time, and all things, were by the ancients deduced from Noah: hence they came at last through their blind reverence to think him the real *creator* δημιουργός; and that he contrived every thing in his chaotic cavern.

⁴ Ταῦτα πατήρ ποιήσῃ κατὰ σπέρος ἡρώειδες.

As all mankind proceeded from the three families, of which the Patriarch was the head; we find this circumstance continually alluded to by the antient mythologists. And the three persons, who first constituted those families, were looked upon both as Deities, and kings: so that we may be pretty certain, that the Αμειλικτὸς Τριάς, however sophisticated, meant originally the *Royal Triad*. Proclus mentioning those, who were supposed to have the superintendency in the world, says, ⁵ Τρεῖς γὰρ Θεοὶ εἶναι τοὺς, καὶ παρὰ τοῖς Πυθαγορείοις ὑμνῶμενους οἱ τρεῖς μὲν ἑνὸς Νεφ, κτλ. He also in the same place inquires, Πῶς δὲ οἱ παρὰ Πλατωνὶ Βασιλεῖς, οὓς ὑπὲρ τὸν Κόσμον αὐτοὶ ἀξιοὶ ταττεῖν.—

⁶ Παρὰ Πλατωνὶ τρεῖς Βασιλεῖς, καὶ παρ' Ὀρφει τρεῖς.—

⁷ Δεῖ μὲν γὰρ ἐκ Τριάδος προῖέναι τὸν ἀριθμὸν τὸν θείον.

⁸ Ἐν δὲ δεμας βασιλείον, ἐν ᾧ ταδε πάντα τετυκται.

³ Ibid. L. 2. p. 95.

⁴ Ibid. L. 2. p. 95.

⁵ Ibid. P. 94.

⁶ P. 93. Νεὺς τρεῖς, καὶ Βασιλεῖς τρεῖς. L. 38.

⁷ Ibid.

⁸ Ibid.

I am sensible, that some very learned persons have thought that they discovered an allusion to a mysterious truth of another nature in the Triad of Plato, and of his followers. But if we collate, what these writers have added by way of explanation, we shall, I believe, find that they had no idea of any such mystery; and that the whole of what they have said is a refinement upon an ancient piece of history. In short, the whole religion of the ancients consisted in Δαιμονολατρεία, the worship of Dæmons: and to those personages their theology continually refers. They were, like the ¹⁰ Manes and Lares of the Romans, supposed to be the souls of men deceased: and their department is thus described by Plato, as he is quoted by Plutarch; ¹¹ *Plato mentions the Dæmons, as a race of Beings, by whom many things are discovered, and many good offices done, to men: and he describes them as an order between men and Gods. They are the persons, who by their mediation carry the vows and prayers of mortals to heaven: and in return bring down the divine behests to earth.* Hesiod specifies more particularly, who they were, and when they lived. ¹² *Οἱ μὲν ὑπὸ Κρόνου ἦσαν: They lived in the time of Cronus; in whose reign was the golden age, when the life of man was at its greatest extent.*

¹⁰ Quosdam Genios, et functorum animas mortuorum. Varro apud Arnob. L. 3. p. 124.

¹¹ Ερμηνευτικὸν το ποιεῖται ὀνομαζέει (ὁ Πλάτων) γένος, καὶ διακονικόν, ἐν μέσῳ Θεῶν καὶ ἀνθρώπων· εὐχὰς μὲν ἐκεῖ καὶ δεήσεις ἀνθρώπων ἀναπεμπομένων, ἐκεῖθεν δὲ μαντεία δεύρο. Isis et Osir. P. 361. from Plato's Sympos.

¹² Opera et Dies. V. 111.

¹³ Αὐτὰρ ἐπεὶ κεν τὸτο γένος κατὰ γαῖα καλύψεν,
 Ὅι μὲν Δαίμονες εἰσι—

Ἑσθλοὶ, ἐπιχθόνιοι, φυλάκες θνητῶν ἀνθρώπων.

When these died, they became Dæmons, a set of benevolent beings, who resided within the verge of the earth, and were guardians of mankind. These were the Βασίλεις, or Royal Personages, of Orpheus and Plato; out of which was constituted the ἀμειλικτὸς Τριάς of Proclus, called also

¹⁴ ἡ νοητὴ καὶ νοερά Τριάς—τῶν νοητῶν καὶ νοερῶν Θεῶν.

Something similar to the foregoing is to be found in a very learned father, to whom in other respects we are infinitely indebted. Clemens of Alexandria, speaking of the Ark of Moses, cannot help mixing some Egyptian notions in his disquisition about the purport of its name. These notions were borrowed from the traditions of the Mizraim concerning the Ark of Noah, which he has confounded with the other Ark. The Seventy have not distinguished, as they should have done, between the two Arks; but have translated each of them by the term Κιβωτός, Cibotus. This has led the learned Father into some unnecessary and ill-grounded refinements, in speaking of the Ark of God, which was made by Moses: and he has adopted some notions of his countrymen, which relate to another machine, to the Cibotus, in which mankind were preserved. As his observations are in some degree analogous to the extract, which I have given from Proclus, I will lay them before the

¹³ Ibid. v. 121.

¹⁴ Proclus in Plat. Timæum. p. 94. Τὰς νοητὰς Τριάδας.

reader. ¹⁵ Αμεινον δε ἡγεσθαι τὴν Κιβωτον ἐκ τῆς Ἑβραϊκῆς ονομα-
ματος Θηβωθα καλεσμενην ἄλλο τι σημαίνειν. Ἑρμηνεύεται
μὲν ἐν ἀνθ' ἑνὸς πάντων τοπῶν. Εἴτ' ἐν Ογδοᾷς, καὶ ὁ ΝΟΗ-
ΤΟΣ Κόσμος, εἴτε καὶ ὁ περὶ πάντων περιεκτός, ἀσχημα-
τίζος τε, καὶ ἀοράτος δηλοῦται Θεός, τὰ νῦν ὑπερκείσθω λέγειν.

What he here alludes to relates not to the Ark of the Is-
raelites, of which he has been previously treating; but to
the Ark of Noah. The eight persons in this Ark formed
the sacred Ogdoas of the Egyptians; which I have men-
tioned before. Clemens speaks of this Ogdoas, as the
νοητός κόσμος: which is certainly a sport of terms. The
history related to the whole of mankind inclosed together;
to the Noetic world, which consisted of ¹⁶ eight persons
shut up in Θηβωθα, *the Ark*. What is meant by ἐν ἀνθ' ἑνὸς
πάντων τοπῶν, I do not pretend to decipher. The author
seems to be sensible, that he has been guilty of much unne-
cessary refinement; and he accordingly soon after makes a
proper apology: ¹⁷ ΑΛΛ', ὥς εοικεν, ἐλαθον ὑπὸ φιλοτιμίας
ἀποδεικτικῆς περαιτέρω τῆς δεοντοῦ παρεκβας.

¹⁵ Strom. L. 5. p. 667.

¹⁶ Οκτῶ δε φησὶ τὰς πᾶσας ψυχὰς ἀνθρώπων ἐν τῇ Κιβωτῇ διασωσθῆναι.—
Οκτῶ οὖν πᾶσαι ψυχαὶ ἀνθρώπων διεσώθησαν, κτλ. Theophilus ad Auto-
lyc. L. 3. p. 391.

¹⁷ Strom. L. 5. p. 679.

JONAH, יוֹנָה, CHALDÆORUM:

A Continuation of the GENTILE HISTORY
of the DELUGE.

*Non res ipsas gestas finxerunt Poetæ; sed rebus gestis
addiderunt quendam colorem.*

Lactant. de Falsâ Relig. L. 1. c. 2.

AS the Deluge was so extensive, and at the same time so fatal in its consequences; I took notice that it must have left lasting impressions upon the minds of those, who had been witnesses to the great event: that the preservation of the few persons, who survived, must have been followed with continual reflections upon the means, by which their deliverance was effected; and these attended with a reverential awe, and many fearful sensations. The like impressions, I should imagine, must have been transmitted to their posterity: and upon their defection from the worship of the true God, one might naturally suppose, that one species of idolatry would consist in an undue reverence paid to the Patriarch, the father of mankind; and in rites and mysteries established in allusion to his wonderful preservation. If there had been no accounts of any such

regard and affecting remembrance transmitted to us from the writers of the Gentile world ; yet we might be assured that this must have been the case, from the nature and extent of the calamity. But I have proceeded farther ; and have endeavoured to shew, not only that many memorials were for a long time religiously preserved ; but that they still are to be found : that, by arranging and comparing the mythology of ancient times, we may still perceive traces of this history ; the principal circumstances of which are continually observable in the rites and ceremonies of the first ages. I have taken notice of many temples and cities, which were built in memory of the Ark and Deluge ; and called Aren, Theba, Argus, Cibotus, Iolcus, Baris : and of others manifestly denominated from Noah. It has also been observed, that an ark or ship was made use of as a sacred emblem in the rites of Isis and Osiris. The like custom prevailed in the Dionusia, and at the festivals of other Deities. It may therefore be supposed, that the history of the Dove, and of the Iris, could not fail of being recorded, where the memory of the other circumstances was so carefully preserved. The latter was an emblem of great consequence ; having been appointed as a token of a covenant between God and man : and it will be found to have been held in uncommon regard for ages. The Dove, which returned to Noah with a leaf of olive, and brought the first tidings that the waters of the deep were asswaged, was held in many nations as particularly sacred. It was looked upon as a peculiar messenger of the Deity ; and an emblem of peace, and good fortune. But the raven, which disappointed the hopes reposed in him,

and which never returned, was held in a different light; and was for the most part esteemed a ' bird of ill omen.

The name of the Dove among the ancient Amonians was Iön, and Iönah; sometimes expressed Iönas, from whence came the *Oinas*, ² *Oinas*, of the Greeks. It was esteemed an interpreter of the will of the Gods to man; and on that account in the first ages was looked upon as a bird of presage. Among mariners it was thought to be particularly auspicious: who in their voyages used to let a dove or pigeon fly from their ships, in order to judge from its movements of the success of their voyage. The most favourable season for setting sail was at the Heliacal rising of the seven stars near the head of Taurus: and they are in consequence of it called ³ *Peleiades*, or the Doves. It was at the time of their appearance that the Argonauts were supposed to have set out upon their expedition. ⁴ *Ἄμμος δ' ἀντελλόντι Πελειαδες. Τότε δ' ἐμνησθησαν οἱ Ἀργοναυταὶ πλευσέως.* It was thought a fortunate time for navigation in general: as we may learn from ⁵ *Ovid*. The Argonauts are moreover said in a time of difficulty and danger to have made the same experiment with

¹ The raven however did not intirely lose its credit. It was esteemed an augural bird; and is said to have preceded, and directed the colony, which Batus led to Cyrene.

Καὶ Λιβυὴν εἰσὶν ἔτι κορυαῖς ἤγησάτο λαῶν,

Δεξιὸς οἰκιστῆρ. Callim. Hymn. in Apoll. v. 66.

² *Oinas* εἶδος περιττοῦ αἰγρίου. Hesych.

³ The *Peleiades*, sometimes expressed *Pleiades*, are said to have been the daughters of Atlas by the Nymph *Pleione*.

According to *Pherecydes Syrus*, they were daughters of *Lycurgus*, and nurses of *Dionysus*.

⁴ *Theocriti Idyll.* 13. v. 25. and *Scholia* *ibid*.

⁵ *Fasti.* L. 5. v. 65.

a dove

a ⁶ dove, as was supposed to have been made by Deucalion; and to have formed from it the like fortunate presage. The colony, which settled at Cumæ in Italy, went by the direction of a ⁷ Dove.

From the prophetic bird Iönah and Iönas, the Greeks formed many terms, which related to augury; such as ⁸ Οἶνας, γένος κορακος· οἱ δὲ ἀγρίαν περιτταν. Οἰνιαξ, εἶδος κορακος. Οἰωνοί, δι' ὧν οἰωμεθα τὰ μέλλοντα. Οἰωνος, Ὀφίς.

As the Dove was esteemed the interpreter of the will of the Deity; the priests and soothsayers were from that circumstance stiled Iönah, or Doves. And as Theba in Egypt was originally the temple of the ark; it is natural to look for priests of this denomination in a sanctuary of that name. We may upon inquiry very truly infer that there were persons in this place stiled Iönah; which by the Greeks was rendered Πελειαὶ καὶ Τητῶνες, *Doves and Pigeons*. It is said, that some of this order carried the rites of Theba, or the ark, to Libya: and that others brought them to Dodona in Epirus; where Deucalion was supposed to have settled; and where was *the most ancient oracular temple of Greece*, ⁹ ἀρχαιοτάτων τῶν ἐν Ἑλλήσιν χρησθειῶν. It was

⁶ Apollonius Rhod. L. 2. v. 328.

Οἰωνῷ δὲ προσθε Πελιαδὶ πειρησαδὲ. and v. 564.

Plutarch. Lib. Utrum terrestria, &c. περιτταν ἐκ τῆς ΛΑΡΝΑΚΟΣ ἀφιεμένην δηλωμα γενεσθαι, χειμῶνος μὲν εἰσὼ παλιν ἐνδυομένην, εὐδίας δὲ ἀποπτασαν. p. 968.

⁷ Velleius Paterc. L. 1. c. 4.

⁸ Hesychius.

⁹ Herodot. L. 2. c. 52.

founded by Cuthites, who were stiled ¹⁰ Ellopians, Pierians, Cadmians. They brought with them the memorials of the Dove, and Ark; and the whole history of the Deluge, from the Thebäis of Egypt. The women, who officiated in these temples, were, from the nature of their department, called Πελειαί, and Πελειάδες; which the Latines rendered Columbæ: and they are under that title alluded to by the poet Silius Italicus; who mentions particularly, that they came originally from Theba.

¹¹ Nam cui dona Jovis non divulgata per orbem,
In gremio *Thebes* geminas sedisse Columbas?
Quarum Chaonias pennis quæ contigit oras,
Implet fatidico Dodonida murmure quercum.
At quæ Carpathium &c.

Marmaricis ales populis responsa canebat.

Pausanias mentions, that the Peleiades were the most ancient prophetesses at Dodona in Chaonia; even antecedent to the celebrated Phæmonoe. He says, that they were women: and the first oracle, which they exhibited, seems to relate to the re-establishment of Zeuth, and the restoration of the earth to its pristine state.

Ζεὺς ἦν, Ζεὺς ἐστὶ, Ζεὺς ἐσσεταί· ὦ μεγάλε Ζεῦ
Γὰρ καρπὸς ἀνιέι, δῖο κληζέτε μητέρα γαίαν.

¹⁰ See the Μεγαλαί. Ησσαι, quoted by the Scholiast on Sophocl. Trachin. v. 1183.

Ἐστὶ τις Ἑλλοπωτὴ πολυληγὸς; ἡδ' εὐλειμων,

Ἀφνειὴ μῆλοισι—

Ἐνθα τε Δωδωνή. κ. τ. λ.

¹¹ Silius Italic. L. 3. v. 678.

The former part of this oracle seems to be in some degree analogous to the words made use of by the priest in the mysteries at Eleufis :

¹² Θάρρειτε μῦσαι τὸ θεὸν σέσωσμεν.

There is in both an allusion to the *αφανισμος* of the Deity, and to his recovery from a state of death : which circumstances are continually observable in the history of Zeuth, Dionufus, and Ofiris, three titles out of many, relating to the fame person. For in all the mythology of the ancients, we must look upon the great Patriarch as the ultimate, in whom the history terminates. He, and some of his principal ¹³ descendants were deified by an ill-judging posterity, and named Baal and Baalim. By the Greeks he was called Cronus ; and these his descendants Cronidæ, Κρονιδαι : who were also peculiarly stiled, Ἀθάνατοι καὶ Δαιμόνες, Gods and Dæmons. He was the father of mankind ; and in him the world was renewed : but his sons, not content to allow him this honour, have represented him as the God of nature, the creator of all things. ¹⁴ Ζεὺς ὁ πρὸ τριῶν Κρονιδῶν. Ὅυτος ἐστὶ τῶν ὅλων δημιουργός. Hence the poet stiles him,

Ζηνά τε μνητιοεντά, Θεῶν πατέρ' ἠδὲ καὶ ἀνδρῶν.

Servius takes notice of the doves at ¹⁵ Theba : but, as it

¹² Jul. Firmicus. p. 45.

¹³ I have mentioned, that by the Baalim were signified Noah and his three sons : but there is reason to think, that some of the posterity of Ham were taken into the number.

¹⁴ Procl. in Platon. Timæum. p. 95.

¹⁵ In Virg. Æneid. L. 3. v. 466.

was usual with the ancients to form personages out of every obsolete term, he makes Theba, a woman; and supposes her to have been the daughter of the Deity, who gave her two prophetic doves for a present. One of these, it is said, flew away to Dodona. Jupiter quondam Thebæ filiæ tribuit duas Columbas, humanam vocem edentes: quarum altera pervolavit in Dodonam, glandiferam sylvam Epiri. Sophocles mentions these sacred doves, and the vocal grove, where they resided:

¹⁴ Ὡς τὴν παλαιὰν φηγὸν αὐδῆσαι ποτὲ
Δωδωνί δισσὼν ἐκ Πελειαδῶν εἴρη.

But the best account of this oracle at Dodona is to be found in Herodotus. He not only shews that it came from Thebes in Egypt; but mentions the particular rout, by which the rites were brought: and intimates, that they came from Egypt to Phenicia, and from thence to Greece; at least through the hands of Phenicians. He first presents his reader with the Grecian history of the oracle, as he had it from the people of the place. ¹⁵ *The principal of the priestesses at Dodona give out, that two black pigeons took their flight from Thebes in Egypt: and that one of them bent its course to Libya; but that the other betook itself to Dodona. That upon its arrival it settled upon a beech tree, and spoke with an human voice, signifying, how necessary it was that*

¹⁴ Sophocles. Trachin. v. 174. See Scholia.

¹⁵ Ταδε Δωδωναίων φασὶ αἱ προμαντιεῖς, δύο Πελειαδὰς μελαινας ἐκ Θηβῶν τῶν Αἰγυπτίων ἀναπτομένας, τὴν μὲν αὐτῶν εἰς Λιβύην, τὴν δὲ παρὰ σφῆας ἀπικεῖσθαι: ἰζομένην δὲ μὴν ἐπὶ φηγὸν αὐδαξάσθαι φωνῇ ἀνθρώπινην, ὥς χρεὼν εἶη μαντήϊον αὐτοῦ Διὸς γέσθαι. Herod. L. 2. c. 55.

there should be an oracular temple founded in that place to Zeuth. The other account is from the people of Egypt, who explain very satisfactorily the story of these black doves. ¹⁶ *The priests of Zeuth at Thebes gave this history of the oracle at Dodona. Two of the sacred women, who officiated at the temple of Zeuth at Thebes, were carried away from Egypt by some* ¹⁷ *Phenicians. And it was reported, that one of them was sold in Libya; but the other was carried into Greece. These were the women, who first founded the oracles in the countries here specified.*

We learn from the foregoing, that the persons, who administered to the Deity, were stiled Peleiaë, Πελαιαι, and Πελαιαδες; which was a translation of the Iönah and Iönim, introduced from Egypt and Chaldea. They were sometimes spoken of as the daughters of the deity: at other times, from the services, which they performed, they were represented as the nurses. Hence arose the notion, that Zeuth was fed by doves; and, according to Mæro Byzantina, in Crete.

¹⁸ Τον μὲν ἀγὰ Τρηωνες ὑπὸ ζαθεῶ τρεφον ἀντρώ, Ἀμβροσίην φορεῖσαι ἀπ' ὠκεανοῖο ῥοαῶν.

This is more truly represented in Homer; who alludes to

¹⁶ Ἔφασαν οἱ ἱερεῖς τῆς Θηβαίας Διός, δύο γυναῖκας ἱερίας ἐκ Θηβῶν ἐξαχθῆναι ὑπὸ Φοινικῶν· καὶ τὴν μὲν αὐτῶν πυδεσθαι ἐς Λιβύην πρηθεῖσαν· τὴν δὲ ἐς τὰς Ἑλλήνας· ταύτας δὲ τὰς γυναῖκας εἶναι τὰς ἰδρύσασθαι τὰ μαντήια πρῶτας ἐν τοῖσι εἰρημένοισι ἔθνεσι. Herodot. L. 2. c. 54.

¹⁷ Φοινικες Ποιμένες of Eusebius and Syncellus: those original Phenicians, who came from Egypt to Syria, and from thence to Greece. They were the same as the Cuthite Shepherds.

¹⁸ Athenæus. Lib. 11. p. 491.

the priests under the character of Πελειαὶ Τρηῶνες, or doves : and he says that they administered to Zeuth in that capacity, of whom he speaks as their father : for priests and votaries were often stiled the sons and the daughters of the Deity, whom they served.

¹⁹ ΠΕΛΕΙΑΙ

Τρηῶνες, ταιτ' ἀμβροσιν Διὶ πατρὶ φέρουσιν.

From hence we may solve the question put by Alexander to Aristotle upon this subject : though in some degree it explains itself from the manner, in which it is stated.

²⁰ ΔΙΑ ΤΙ ὁ ΠΟΙΗΤΗΣ ΠΕΛΕΙΑΔΑΣ ΕΠΟΙΗΣΕ ΤΗΣ ΤΡΟΦΗΣ ΤΩΝ ΘΕΩΝ ΔΙΑΚΟΝΑΣ, *why does the poet make doves the ministers of food to the Gods ?* The Peleiades were priests under the characteristic of doves : and they were said to be διακονοὶ τῆς τροφῆς τῶν Θεῶν, because they really did administer to the Gods ; and offered up cakes and fruits at their shrines, attended with libations of wine, oil, and honey.

The Egyptian priests seem to have been also denominated from their complexion crows, or ravens. Strabo has a particular passage about Alexander ; ²¹ that upon his expedition to the temple of Ammon, he was conducted by two crows. Curtius says, that, upon his approach, a good number went out to meet him. ²² Jam haud procul oraculi sede aberant, cum complures Corvi agmini occurrunt, modico volatu, &c.

¹⁹ Homer. Odyss. M. v. 62.

²⁰ Ptolemæus Hephæstion apud Photium. L. 1. p. 474.

²¹ Strabo. L. 17. p. 1168.

²² Curtius. L. 4. c. 7.

These crows, like the black doves, were certainly the priests of the place. So Callisthenes in Plutarch: ²³ Κο-
ρακες εμφανεντες ὑπελαμβάνον την ἡγεμονίαν της πορείας.

From these circumstances ill understood people feigned that in these places, where the name of the Peleiades and Trerones occurred, there had been persons turned into doves and pigeons. Hence arose the fable of Ctesilla in Ovid:

²⁴ Tranfit et antiquæ Carthæia mœnia Cææ,
Quà pater Alcidamas placidam de corpore natæ
Miraturus erat nasci potuisse Columbam.

The like history is told of the Oenotropæ, who were the daughters of Anius, Priest to Apollo at Delos:

²⁵ pennas sumpserè; tuæque,
Conjugis in volucres, niveas abière Columbas.

The Meneiadæ, who were priests and priestesses of Menes, were said to have been changed into ²⁶ birds; because, like the abovementioned persons, they were Iönim. Those stiled Peleiai and Peleiades were certainly female attendants; prophetesses, by whom the oracles of the Deity were promulged. This is manifest from Hesychius, who interprets the title in this manner; though he seems to confine it to Dodona. Πελαῖαι. περισεραί· καὶ αἱ ἐν Δωδωνῇ θεσπιζέσαι μαντεῖς. *The Peleiai were a species of doves; and the priestesses at Dodona, who gave out oracles,*

²³ In Alexand. v. 1. p. 680.

²⁴ Ovid. Metamorph. L. 7. v. 368.

²⁵ Ovid. Metamorph. L. 13. v. 673.

²⁶ Antoninus Liberalis. c. 10. p. 48. from Nicander and Corinna.

were

were so denominated. Servius likewise speaks to the same purpose, when he mentions the Chaonian doves of that temple. ²⁷ Chaonias autem Epiroticas : nam in Epiro dicitur nemus fuisse, in quo responsa dabant Columbæ : quod ideo fingitur, quia linguâ Thessalâ Peleïades et Columbæ et vaticinatrices vocantur. Herodotus hanc Columbam de Ægypto venisse ait. They are mentioned by Herodotus in the plural : who specifies, that they were women, μελαινας, *of a dark complexion*, who came originally from Egypt. He supposes, that their being foreigners was the reason of their being stiled doves. ²⁸ Πελειάδες δε μοι δοκεσι κληθηναι προς Δωδωναιων επι τχδε αι γυναικες, διοτι Βαρβαροι ησαν. Why he should deduce their names from this circumstance, I know not : they were certainly so denominated from the nature of their office and worship. They gave out the oracles, and administered at the altar : whence they were said to feed Zeuth. And as in many temples the Deity was represented under the symbol of a dove, he was supposed to have taken the shape of that bird. Hence it was said of ²⁹ Zeuth himself, that he was changed into a pigeon : which notion prevailed in Achaia ; and particularly among the people of Ægium.

The ancient and true name of the dove was, as I have shewn, Iönah, and Iönas. It was a very sacred emblem, and seems to have been at one time almost universally re-

²⁷ In Virgil. Eclog. 9. v. 13.

²⁸ Herodotus. L. 2. c. 57.

²⁹ Athenæus. L. 9. p. 395.

ceived. For not only the Mizraim, and the rest of the line of Ham, esteemed it in this light: but it was admitted as an Hieroglyphic among the Hebrews: and the mystic dove was regarded as a symbol from the days of Noah by all those, who were of the Church of God. The Prophet, who was sent upon an embassy to the Ninivites, is stiled Iönas: a title probably bestowed upon him, as a messenger of the Deity. The great Patriarch, who preached righteousness to the Antediluvians, is by Berofus and Abydenus stiled ³⁰ Oan, and Oannes, which is the same name as Jonah. The author of the Apocalypse is denominated in the like manner: whom the Greeks stile Ιωαννης, Joannes. And when the great forerunner of our Saviour was to be named; his Father industriously called him ³¹ Ιωαννης, for the same reason. The circumstances, with which the imposition of this name was attended, are remarkable: and the whole process, as described by the Evangelist, well worth our notice. ³² *And it came to pass, that on the eighth day they came to circumcise the child: and they called him Zacharias after the name of his father. And his mother answered and said, not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would*

³⁰ He is mentioned as having appeared both before and after the flood. Εν δε τω πρωτω ενιαυτω φανηναι εκ της Ερυθρας θαλασσης—ζων αφρενον (lege εμφρονον) ονοματι Ωαννην. Alexand. Polyhist. apud Euseb. Chron. p. 6.

³¹ The name was imposed antecedent to his birth.

³² Luke. C. I. v. 59, &c. This was by the appointment of God; and enjoined by the Angel, v. 13.

have him called. And he asked for a writing table; and wrote, saying, his name is John. And they marvelled all.

The reason of this name being so particularly imposed may be inferred from the character given of the person: ³³ *And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways.* And in another place we are told, that John ³⁴ was *a Prophet, and much more than a Prophet.—For I say unto you, (they are the words of our blessed Saviour) Among those that are born of women, there is not a greater Prophet than John the Baptist.* This name, which we render John, I have shewn to be no other than Iöna. It signifies a dove: but means likewise an oracular person; by whom the voice of the most High is made known, and his will explained. And from hence, I think, we may correct a passage in Hesychius, which at present is not a little confused. *Ιωνας ἐρμηνεύεται Ὑψίστου πονεῦτος, ἡ περιστέρα, προφήτης παρ' Ἑβραίοις.* The word *προφήτης* seems to have been misplaced, and should be reduced to order: and for the word

³³ Luke. C. 1. v. 76.

³⁴ Luke. C. 7. v. 26 and 28. When Christ puts the question to his disciples, *Whom say ye that I am?* St. Peter makes answer, *Thou art the Christ, the Son of the living God.* Upon which our Saviour gives him assurances, that he is right; and says, *Blessed art thou, Simon Bar-Iöna;* Mat. C. 16. v. 17. which I should interpret the son of the dove, that is, a messenger of glad tidings.

The symbol of the dove was not borrowed from Egypt, or any of the Gentile nations. It was always an emblem of peace; and of the Holy Spirit in the Church of God: and was from thence taken, and prostituted by other people; as were also other emblems.

πονεντος, I think we should read φωνεντος; and the text will stand thus: Ιωνας, Ὑψιστ φωνεντος προφητης, η περι-
σερα, παρ' Εβραιois. *Among the Hebrews the word Iōnas signifies a revealer of the will, or the voice, of the most High: also a pigeon or dove.*

The Patriarch Noah seems to have been the first who was in the Gentile world typified under this emblem. He was a great prophet: and it was foretold at his birth, that he should bring peace and comfort to mankind. The purport of his name was rest from labour. ³⁵ Νωε Εβραϊσι, ὃς διερμηνευε ται τη Ελλαδι γλωσση αναπαυσις. Hence the dove became an emblem of ³⁶ peace, as well as of the person, through whom it was derived to the earth. He was in consequence of it called Oan and Oanes, by Abydenus and Alexander Polyhistor, analagous to the Ιωαννης of the Greeks: both of which names were derived from the Iōnah and Iōnas of the Chaldees: and the terms undoubtedly were so expressed in the original language, from whence the history is borrowed by the Greeks.

We find then, that the dove was a truly sacred symbol; and so acknowledged in the times of the most pure worship. But the sons of Ham perverted that, which was intended to

³⁵ Theophilus ad Autolyc. L. 3. p. 391.

³⁶ The Psalmist does not wish for the wings of the Falcon or Eagle, but for those of a dove; to waft him to a place of peace: *Oh, that I had wings like a dove: for then would I fly away, and be at rest.* Psalm 55. v. 6. Doves were typically offered according to the Levitical Law: *two turtles, or two young pigeons.* Leviticus, c. 12. v. 8. Æsculapius, the great Physician, was exposed, when a child, and preserved by his nurse, who was named Τρυων, the dove. Pausan. L. 8. p. 651.

be only typical ; and carried their regard for it to a degree of idolatrous veneration. They inhabited the regions of Chaldea, and Babylonia, where they constituted the first kingdom upon earth : and as they preserved the most early accounts of what had happened in the world, we must to them have recourse for the Gentile history of the Deluge, and for the origin of those rites, and mysteries, which in consequence of it prevailed. I think, we may see plainly, from the accounts given by Abydenus, and Berofus, that, before letters were introduced among the eastern nations, there had been delineated in some temple, an hieroglyphical description of the creation, as well as of the destruction of mankind by a deluge : and it is probable, that the like representations were to be found in other places. These were either painted upon walls, or engraved on ³⁷ obelisks, and sacred pillars. There is an account given by the prophet Ezekiel, in which we may observe some allusions to these hieroglyphics, and to the idolatry, which resulted from them. He is speaking of Judah under the character of Aholibah ; who, not taking warning from the ruin of her sister Israel, was pursuing the same course of wickedness and idolatry. The particulars of her defection are mentioned ; which seem to have consisted in an idolatrous veneration for the hieroglyphical paintings of Chaldea. ³⁸ *And*

³⁷ An obelisk in Babylon was said to have been erected by Semiramis. It was 135 feet long, and 25 feet at the basis. Diodorus Sic. L. 2. p. 100. As this was esteemed a work of the highest antiquity ; it probably related to the history of which I have been speaking.

³⁸ Ezekiel. C. 23. v. 11. also c. 8. v. 10.

when her sister Abolibab saw this, she was more corrupt in her inordinate love, than she; and in her whoredoms, than her sister in her whoredoms.—³⁹ For when she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermillion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea:—as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea. And the Babylonians came to her into the bed of love; and her mind was alienated, &c. It was a spiritual whoredom of which Judah was accused; an alienation from the true God, and an attachment to idolatry. Therefore these images delineated upon the walls in Chaldea must have been religious hieroglyphical paintings; representations of the Baalim, with which Judah was so basely enamoured.

From descriptions of this sort, which were imperfectly understood, the histories of Sanchoniathon, Berofus, Abydenus, and Apollodorus are borrowed. In these writings we meet with an assemblage of inconsistent imagery; because the emblematical descriptions were by length of time become obsolete; and their purport difficult to be understood. We may however perceive, that the Patriarch was the principal person in these histories; and represented with two ⁴⁰ heads; with which he doubtless looked both forward and backward, in reference to the antediluvian, and post-

³⁹ Εἶδεν ἀνδρας ἐζωγραφημενους ἐπὶ τῶ τοιχῶ, εἰκονας Χαλδαίων ἐζωγραφημενους
ἐν γράφῃ. LXX. Interp. ibid. See Nonnus. L. 41. p. 1074. v. 9.

⁴⁰ Eusebii Chron. P. 6.

diluvian world. He is also described as an animal of the sea, but endowed with reason ; who appeared twice, and preached to the sons of men about righteousness and truth. He was also depicted as a fish : and sometimes as half a fish, and half a man, of an amphibious nature. That these descriptions were taken from ancient emblems, may be proved from Berofus : for having represented Oan with the head of a fish, and of a man, and, *το μεν αλλο σωμα ιχθυος, as to the rest of his figure a fish* ; he says at the close, *τηνδε εικονα αυτη επι και νυν διαφυλασσεσθαι (εν Βαβυλωνι) : the representation of this person with the parts both of a man and of a fish was to be seen in his time* : and, as he intimates, in the city of Babylon. The name of this amphibious Being is said to have been Ωδακων, Odacon : which is a blunder of some transcriber for ὁ Δακων or Δαγων, the God Dagon. They ascribed to this Deity the invention of many arts ; particularly, the construction of the plough, and the introduction of bread corn. These were benefits, attributed also to Zeuth, stiled *Zeus αγριος, Zeus Νομιος, Zeus αγοτρειος*, and likewise to Osiris. ⁴¹ *Primus aratra manu solerti fecit Osiris*. They were all the same Deity, who was worshiped in Egypt under many titles, but particularly that of On. Dagon is a compound, which is made up of Dag-On ; and denotes the God On in the semblance of 𐤁𐤍, Dag, a ⁴² fish : and we find that the

Dag-On is Osiris in the shape of a fish. Deus Cetus. Dagon frumenti repertor, et aratri. Sanchoniathon apud Euseb. P. E. L. i. c. 10. p. 36.

⁴¹ Tibull. L. i. Eleg. 8. v. 29.

⁴² 𐤁𐤍, Dag, et 𐤁𐤍𐤁, Dagah, piscis interpretatur. Selden de Diis Syris. Syntag. 2. p. 188.

chief Deity of Gath and Ascalon in Palestine, and of many cities in Syria, was worshiped under this form; having the upper parts of a man, but below the figure of a fish. He was likewise called Said-On, and Sidon; which is a name precisely of the same purport. Philo Biblius acknowledges that Dagon and Sidon were the same: but supposing the latter to relate to corn, he terms it ΣΙΤΩΝ; as if it were of Grecian etymology. Herein we may see the futility of those translators, who would reduce every thing to their own language. What he renders Siton, and derives from σιτος, corn, was in the original Sidon, or Saidon: and Sanchoniathon, from whom he copied, intended to shew that Said-On, and ⁴³ Dag-On were equivalent terms; and that both referred to one person worshiped under the character of a fish: both Dag and Said signifying, in the language of Syria and Palestine, a fish. The true name of the ancient city Sidon was Saidon; and it is still called Said: which name, as we are informed by ⁴⁴ Justin and other

⁴³ [713], Sidon, vel Saidon, a piscatione. Bochart. Geo. Sacr. L. 4. p. 302.

Dagon was worshiped in many places: his temple Beth-Dagon stood in a part of Canaan, which afterwards belonged to the tribe of Judah, and gave name to a city. Joshua C. 15. v. 41. There was another in the tribe of Aser. Joshua C. 19. v. 27. See Reland.

The same worship was undoubtedly instituted at Bethsaida in Galilee, which signifies the temple of Cetus or Dagon. Matt. c. 11. v. 21.

The author of the Etymol. Magn. confounds Dagon with his temple; and supposes him to have been the God Cronus: Βηταγων, ὁ Κρονος ὑπο Φοινικων. Βηταγων is for Bet-Dagon, the temple of the deity.

⁴⁴ Justin. L. 18. c. 3.

writers, related to fish; though they did not know precisely in what the reference consisted. The same Deity was stiled Atargatis, sometimes contracted Dercetis and Dercetus: and worshiped under the same mixed figure. Atargatis, stiled Dercetus, is a compound of Atar or Athar, the same as On and Ofiris; and of Gatus or Catus, rendered Κητος by the Ionians, a fish. Dagon, Sidon, Dercetus, were all names of the same ⁴⁵ hieroglyphic; and related to the person, called Oanes by Berofus and others; and also to the machine wherein he was preserved. He lived both before and after the flood: and was represented at Babylon with two heads, *αλλην κεφαλην υποκατω της τε ιχθυος κεφαλης. κ. τ. λ.* In other places he was in some degree differently exhibited; especially in Palestine: as we learn from Helladius Besantinous. ⁴⁶ *Ἀνθρώπου δὲ ὄντα τὰ πάντα ἰχθυὺν δοξάει, διόπερ ἡμφιεσὼ κητωδὴ δοξάν.* The meaning of which is this: that though Oanes was in reality a man, yet he was typically esteemed an animal of the sea: and on that account they represented him with the skin and scales of a Cetus or fish.

All these characters were taken originally from hieroglyphics in Babylonia. They relate to the same history; and to one particular person, who had escaped the waters, when the earth was overflowed; and through whom arts and sciences were supposed to have been renewed in the world. As he was a messenger of the Deity, and an interpreter of his will, being highly gifted with prophetic knowledge; he was

⁴⁵ Sanchoniathon apud Euseb. P. E. L. I. c. 10. The same writer says, *ἀπὸ δὲ τῆς ποντικῆς γίνεται Σιδωνί.* Ibid. P. 38. *Σιδων ποντικὴ βουγατικὴ.*

⁴⁶ Apud Photium. C. 279. p. 1594.

in consequence of these properties particularly represented by the Dove, Iönah, as I have before shewn. This became a favourite hieroglyphic among the Babylonians and Chaldees. From them it was derived to other nations : and traces of it are always to be found, wherever the other emblems prevailed. In respect to the Babylonians, it seems to have been taken by them for their national Insigne ; and to have been depicted on their military standard, when they went to war. They seem likewise to have been stiled Iönim, or the children of the Dove ; and their city Iönah. Hence the prophet ⁴⁷ Jeremiah, speaking of the land of Israel being laid waste by the Babylonians, mentions the latter by the name of יִנָּה, Iönah : which passage is rendered in the Vulgate, *facta est terra eorum in desolationem à facie iræ Columbæ*. The like occurs in the account given of the Egyptians, who went up to battle against the King of Babylon, near Carchemish, upon the Euphrates. It was foretold, that they should be discomfited ; and these words by the Prophet are put into their mouths : ⁴⁸ *Arise and let us go again to our own people and to the land of our nativity, from the oppressing sword*. But the word is here Iönah : and signifies *from the oppression of the Dove* ; the superiority of the Iönim. It is accordingly rendered in the Vulgate, *a facie gladii Columbæ*. The like occurs in the 50th Chapter of the same ⁴⁹ prophet : *For fear of the oppressing Iönah (יִנָּה) they (the nations in captivity) shall turn every one to his people, and they shall flee every one to his own land*.

⁴⁷ Jeremiah. C. 25. v. 38.

⁴⁸ C. 46. v. 16.

⁴⁹ C. 50. v. 16. The Seventy translate this passage in a very particular manner ; ἀπο προσώπων μαχαίρας Ἑλληνικῆς : as also C. 46. v. 16.

In process of time, when a colony of Cuthites were settled in Samaria, they brought with them the insignia of their country; and shewed a great veneration for the Dove. Hence it was given out by the Jews, that the ⁵⁰ Samaritans worshiped a Dove; and that they had a representation of it in Mount Gerizim. It was moreover said, that the figure of a Dove in stone had been dug up in those parts: and that the Samaritans in numberless instances shewed their attachment to the Iönah. That they were in great measure Cuthites is plain from the history which they give of themselves in Josephus. ⁵¹ Σαλμαναζαρης ὁ τῶν Ασσυριῶν Βασιλεὺς ἐκ τῆς ΧΟΥΘΙΑΣ ἡμᾶς μετήγαγε, καὶ Μηδίας.

In conformity to what has been said before, there was a tradition that the standard of Semiramis was a Dove. ⁵² Signum vexilli Semiramidos fuit figura Columbæ; quod vexilli signum imitati sunt omnes Assyrii Reges. But I have shewn, that there was no such person as Semiramis; nor any such empire formed as is attributed to her, and Ninus. The standard of Semiramis was properly the ensign of the Sema-

⁵⁰ Tempore Rabbi Meir in jugo Montis Gerizim Columbæ simulachrum fuisse inventum, &c. See Bochart. Vol. 3. c. 1. p. 6.

Samaritanus circumcidit in nomine imaginis Columbam referentis. Druſius apud Selden. de Diis Syris. Synt. 2. p. 200.

Samaritani Joshuæ Duci Columbam administram attribuunt. Ibid.

⁵¹ Antiq. L. xi. c. 4. p. 556. and L. ix. c. 14. p. 507.

⁵² David Ganz Chronolog. L. 2. ad annum 1958. After the conquest of Babylon by the Assyrians, all the tract of country between the Tigris and Euphrates was called Assyria.

rim; a title given to the Babylonians, here stiled Assyrians. It was a common mistake of the ancients to transfer to one person, what belonged to a people. The Dove with the olive branch was esteemed an emblem of peace; a most fortunate omen. It was a token of the Deity to man; whereby the latter was assured of an evil being past, and of plenty and happiness to come. It is well known that ⁵³ Shama, and Sama, signified a sign, or token; like Sema and Sama, σημα and sama of the Greeks. Ramis, and Ramas denoted something high and great; and was a common title of the Deity. He was called Ram, Rama, Ramas, amongst most nations in the east. It occurs in the Vedam at this day; and in most of the ⁵⁴ mythological writings, which have been transmitted from India. It was a title not unknown among the Greeks; and is accordingly by Hesychius interpreted *the most high*; Παμας, ὁ Ὑψιστος Θεός. Mention is made by Eustathius of the city Laodicea, being called of old Ramæthan; of which he gives this interpretation: ⁵⁵ Παμαιθας, ἀφ' ὕψους ὁ Θεός. Παμαν γὰρ ἐγγωρίον τοῦ ὕψους. Αθαν δὲ ὁ Θεός. *Ramæthas signified God from on high: for in the language of the natives Raman was high, and Athan was the name of the Deity.* He is perfectly in the right. Raman did denote what

⁵³ שמא, Sama, a mark standing out, raised up, exposed to open view. Taylor's Hebrew Concordance. Analogous to this is Seman, שִׁמָּה, signare: whence came the σημα, and σημαω, of the Greeks. See Isaiah. C. 28. v. 25.

⁵⁴ See Thevenot. P. 64. Kircher's China. p. 152. and the accounts from Danish Missionaries.

⁵⁵ In Dionys. Perieg. V. 915. He says that the name was given on account of a Shepherd, who was struck with lightning, and cried out Ramaithan. Stephanus renders the name Ramanthan; and gives the same interpretation, Παμαν γὰρ τοῦ ὕψους; *Raman relates to height.*

he mentions : and Athan was the Deity, the great fountain of light ; stiled both Anath, and Athan, the same as Athana, and Athena of Greece, and Anaith of Persis. Ram signifies high, and noble in many languages. It makes a part in Rameffes, and Rameffomenes ; and in the name of the Egyptian Deity Remphan, mentioned by the apostle, which signifies the great Phanes. Rhamnusia, the Deity of Justice, is a compound of Rham-Nous ; and is a feminine title of that just man Noah, stiled Nus, Nous, and Noufios.

It must be confessed that the generality of historians have represented Semiramis as a woman ; and have described her as a great princess, who reigned in Babylon. But there are writers, who from their situation had opportunities of better intelligence : and by these she is mentioned as a Deity.

⁵⁶ Την Σεμιραμιν σεβῶσι Σύριοι. *The Syrians, says Athenagoras, worship Semiramis : and adds, that she was esteemed the daughter of* ⁵⁷ *Dercetus, and the same as the Suria Dea. But the Suria Dea was the same both as Rhea, and Dercetus, called also* ⁵⁸ *Atargatus ; of whose history I have spoken. Hence many make Rhea, Isis, Astarte, Atargatus and* ⁵⁹ *Semiramis, one Deity : and Lucian tells us, that they were so esteemed by the Syrians of* ⁶⁰ *Hierapolis ; and the same*

⁵⁶ Athenag. Legatio. P. 307.

Semiramis Dercetis filia. Hyginis. Fab. 275.

⁵⁷ Ἡ θυγάτηρ τῆς Δερκετοῦς Σεμιραμιν εἰδοῖτο Σύριον θεόν. Ibid. See also Diodorus. L. 2. p. 92. who makes her the daughter of Dercetus by Surus : but Surus was the Sun ; and the Dea Suria was Dea Solaris.

⁵⁸ Strabo speaking of Edessa says, Τιμῶσι τὴν Συρίαν θεόν, τὴν Ἀταργατίν. L. 16. p. 1085.

⁵⁹ Σεμιραμιν, καὶ τὴν Ρεαν καλεσμένην παρὰ Ἀσσυρίους. Chron. Pasch. P. 36.

⁶⁰ Lucian: De Suriâ Deâ. V. 2. p. 885.

may be collected from other writers. They were all different symbols relating to the same object. Semiramis was said to have been born at Ascalon ; because Atargatus was there worshiped under the name of Dagon : and the same memorials were preserved there, as at Hierapolis, Babylon, and other Arkite places. These memorials related to a history, of which the Dove was a principal type, and was therefore found, wherever the other emblems occurred. It was upon the same account, that she was said to have been changed to a Dove ; because they found her always depicted and worshiped under that form. A notion likewise prevailed, that she had an unnatural love for a horse : which arose from the ancients not understanding their own hieroglyphics. So Europa and ⁶¹ Pasiphaë were in love with bulls ; Saturn with a mare ; Isis with a fish : the bull, Hippa, and Cetus, being emblems of the same purport, and relating to the same history. Of these the Dove was particularly held in veneration, especially by the Assyrians and Babylonians. ⁶² Διο. καὶ τῆς Ασσυρίδος τὴν περιεργαν τιμᾶν ὡς θεῶν. It was, we find, worshiped as a Deity.

From the above, I think, it is plain that Semiramis was an emblem ; and that the name was a compound of Sama-Ramas, or Ramis. And it signified the *divine token*, the type of Providence : and as a military ensign, (for as such it was used) it may with some latitude be interpreted *the standard of the most High*. It consisted of the figure of a

⁶¹ Pasiphaë was worshiped in Crete, and in Messenia. Plutarch; in Agid. p. 799.

⁶² Diodor. L. 2; p. 107.

Dove; which was probably incircled with the Iris, as those two emblems were often represented together. All, who went under that standard, or who payed any deference to that emblem, were stiled Semarim, and Samorim. It was a title conferred upon all who had this device for their national insigne. One of the gates of Babylon was stiled the gate of ⁶³ Semiramis; undoubtedly from having the sacred emblem of Sama Ramis, or the Dove, engraved by way of distinction over it. Probably the lofty obelisk of Semiramis, mentioned by ⁶⁴ Diodorus, was named from the same hieroglyphic.

We find then, that the title Samarim, or Semiramis, did not relate to one person, but to many: and it seems particularly to have been usurped by princes. The Cuthites settled about Cochin, and Madura, in India; and the great kings of Calicut were stiled the Samarim even in later times; when those countries were visited by the ⁶⁵ Portuguese and ⁶⁶ English. The worship of the Dove prevailed in Syria about Emesa and Hierapolis, as I have shewn; and there were Samarim in these ⁶⁷ parts.

As Semiramis was nothing else but a divine emblem under the figure of a dove, or pigeon; we need not wonder at the etymology of her name, and the circumstances of her history, as they are transmitted by the Grecian writers.

⁶⁸ Σεμιραμις, περίτετρα ορειος ἑλληνισι. *Semiramis accord-*

⁶³ Herodotus. L. 3. c. 155. Σεμιραμις πύλας.

⁶⁴ Diodorus Sic. L. 2. p. 100.

⁶⁵ See Alzarez Cabral; and the voyage of Vafquez de Gama.

⁶⁶ Purchas. Vol. I. passim.

⁶⁷ Bochart. Geog. Sacra. P. 317.

⁶⁸ Hesychius. Diodorus says of the person, who was supposed to have named her, ὀνομα θεμενον—απο των περιτετρων. L. 2. p. 93.

ing to Grecian interpretation is a wild pigeon.⁶⁹ To Σεμιραμιδος τέλος ες περισερην απικετο. *The fate of Semiramis terminated in her being turned into a pigeon.* Another writer mentions to the same purpose; ⁷⁰ Ενιοι δε μυθολογουντες φασιν αυτην γενεσθαι περισεραν. I have taken notice of that curious history of the deluge, which is given by Lucian from the memorials preserved in the city Hierapolis of Syria. The temple, whence he drew his information, was sacred to the Sun, and Juno; and was so ancient, that the original could not be ascertained. There was a ⁷¹ statue of the Goddess of equal antiquity. Some said, that it was the work of Bacchus; others of Deucalion; others again of Semiramis. It was carried twice in a year to the sea: at which time people came from various parts of the world to assist at the ceremony. It consisted chiefly in bringing water from a salt lake; and pouring it down a chasm in the temple, through which there was a tradition that the waters at the deluge had retired. The image of the goddess was richly habited; and upon her head was a golden dove. What is very remarkable, the image was by the people called Σημηϊον, Semeïon Καλεσται δε Σημηϊον και ὑπ' αυτων Ασσυριων. Lucian takes pains to inform us, that this was not a Grecian, but a Syriac word: a term made use of by the natives. He writes in the Ionic dialect: and what he styles Σημηϊον, was by the people expressed Sema-Ion, or Sama-Ion, *the token of the Dove; The emblem*

⁶⁹ Lucian. De Syriâ Deâ. Vol. 2. p. 885.

⁷⁰ Diodorus. L. 2. 107.

⁷¹ Lucian. de Syriâ Deâ. Vol. 2. p. 903. Isis is often represented with two Doves upon her head.

of *Arkite Iönah*. The account is very remarkable ; and the whole is strictly analagous to what has been said above.

It is observable, that, according to Hesychius and other writers, by Semiramis was particularly signified a wild pigeon. And there is reason to think, that this intelligence was derived from some ancient tradition. It is a history as curious, as it is probable : and we may infer from it, that the dove sent out of the Ark by Noah was of a wild species. A tame pigeon would naturally have returned upon the least difficulty, and perhaps of choice ; and not have afforded the information, which was wanted. A wild pigeon would not come back, but through necessity. Such a return plainly indicated that the earth was not yet habitable ; and afforded the intelligence required.

It is said of this ideal personage, that she was exposed among rocks ; but was at last discovered, and preserved by a shepherd, whose name was ⁷² Simma, Σίμμα : and that she was afterwards married to one Menon. She is likewise said to have constructed the ⁷³ first ship. In this detail we may perceive the rudiments of much true history, but sadly misapplied. Simma the shepherd is a personage made out of Sema, and Sama, *the Divine token*. Menon is the Deus Lunus ; under which type the Ark was revered in many regions : and as it was the first ship constructed, with which the history of the dove was closely connected, they have

⁷² Ονομα Σίμμα. Diodorus. L. 2. p. 93. Ctesias mentions her being exposed, and preserved by pigeons. Diodorus. *ibid.* p. 92.

⁷³ Plin. L. 7. c. 56. p. 417.

given to Semiramis the merit of building it. Meen, Menes, Manes, Menon, were all terms, by which the Lunar God was in different countries distinguished. This Deity was represented by a lunette; which did not relate to the planet in the heavens, but to the Patriarch, and to the ark: for the lunette resembled greatly the sacred ship, *ναυς ἀμφιπτερυγία*, under which semblance the ark was described. It was accordingly revered under this type in many places; especially in Mesopotamia, Syria, Armenia, and Cappadocia. One of the most superb temples, that ever existed, was at Cabeira in Armenia; of which ⁷⁴ Strabo gives a particular description. He styles it the temple of Meen: and adds, *ἐστὶ δὲ καὶ τὸ τοῦ Σελήνης τὸ ἱερόν.* *This too as well as many others is a temple of the Lunar God.* He mentions temples of the like nature in Phrygia, Albania, and at Antioch in Pisidia; also in Antioch of Syria. He styles them the temples ⁷⁵ τῶν Μηνος Ἀρχαίων, Dei Luni Arkæi; by which is certainly meant *the Lunar Deity of the Ark*. In like manner when Eusebius, in describing the people to the east of Babylonia, specifies ⁷⁶ Ελυμαῖοι, Ἀράβες, ἈΡΧΑΙΟΙ, Κεδρῆσιοι, Σκυθαί, Γυμνοσφοῖσαι; I am persuaded, that by the Ἀρχαῖοι, however expressed, we are to understand an Arkite nation, who were worshipers of the Lunar God.

⁷⁴ L. 12. p. 835.

⁷⁵ L. 12. p. 864. See the plate, wherein is a representation of the God Lunus, and the Mundane Egg; taken from a coin of the Antiocheans, preserved by Vaillant. Numism. Colon. Pars. 2. p. 36. p. 42.

See also page 243 of this volume.

⁷⁶ Chron. p. 11.

As Semiramis was Sema-Ramis, *the token of the most High*; so Semele, the supposed mother of Niobe, was Sema-El, and of the like purport. Her sister Ino was no other than Iöna; the same as Venus, and reputed a goddess of the ⁷⁷ sea, and the nurse of Dionusus. The poets represented Ino as the daughter of Hermione and Cadmus.

Hermione et Cadmo generata parentibus Ino,

Cui conjux Athamas, Dea dicitur esse marina.

but Hermione is a compound of ⁷⁸ Herm-Ione, and ⁷⁹ signifies a dove: and Ino and Hermione are different names for the same emblem. Semele related to the same, though made a third personage. Her history, as well as that of Dionusus, was brought from Ur in Chaldea; whence it was fabled that Dionusus was born in fire; and that Semele was consumed in the same element. It is moreover said of her, that she was confined in the shades below; but recalled to light by Dionusus. This circumstance is alluded to in the Orphic hymn to Semele, where she is mentioned,

⁸⁰ Τιμας τευξαμενη παρ' αγαυης Περσεφονειας.

Εν θνητοισι βροτοισιν κτλ.

All these fables have a manifest reference to Noah, and the Deluge; and to the state of death in the ark.

I have mentioned that the ark, in which mankind were preserved, was figured under the semblance of a large fish.

⁷⁷ *Iwō de theōn einai tōn θαλασσιων.* Pausan. L. 9. p. 719.

⁷⁸ Similar to Hermon, Hermonax, Hermonassa, Hermodorus, Hermoturbius, Hermeracles, Hermochemia. It was sometimes expressed with the guttural, Chermion, Chermione, and Charmione.

⁷⁹ Bochart. Hierozoicon. L. 1. c. 1.

⁸⁰ Hymn. 43.

It was stiled Κητος, Cetus, and Gatus; and compounded Atargatis, and Atargatus: whence came Dercetus, and Dercetis of the Greeks. Macrobius makes Atargatis the mother of the ⁸¹ Gods; giving her the same department, as is attributed to Gaia, Rhea, and Cybele. That this emblem related to the ark, is manifest from its being represented as a sacred receptacle, wherein the Gods were inclosed. This curious history is transmitted by Simplicius upon Aristotle; who has well nigh ruined it by his refinement. ⁸² Την Συριαν Αταργατην τοπον θεων καλεσσι,

και την Ισιν οι Αιγυπτιοι, ως πολλων θεων ιδιοτητας περιε-
 χεσαν. *The people of the country call the Syrian Atargatis the place, or receptacle, of the Gods: and the Egyptians esteem their* ⁸³ *Isis in the same light, as containing the identity of each Deity.* The original history was plain and literal. The machine, which was figured by the Atargatis, did really contain the persons alluded to; all those, who were stiled Θεοι, και Δαιμονες; those reputed Gods, the Baalim of the first ages.

The Grecians, not knowing that their mythology arose from hieroglyphics, formed out of every circumstance per-

⁸¹ Saturnal. L. 1. c. 23.

⁸² Simplicius in Aristot. de Auscult. Phyc. L. 4. p. 150.

⁸³ Την Ισιν υποδοχη, receptaculum. Plut. Is. et Osir. p. 374.

⁸⁴ This last I think may be proved from Plutarch, and from Plato. Βελτιον εν οι τα περι τον Τυφωνα, και Οσιριν, και Ισιν ις ορημενα, μητε Θεων παθηματα, μητε ανθρωπων, αλλα Δαιμονων μεγαλων ειναι νομιζοντες, ως και Πλατων. Isis et Osir. P. 360.

Ερμηνευτικον το τοιυτον ονομαζει γενος, και διακονικου, εν μεσση θεων και ανθρωπων, ευχας μεν και δεησεις ανθρωπων αναπεμποντας, εκειθενδε μαντεια δευρε. Ibid. P. 361. from Plato's Sympos.

sonages. They supposed that Semiramis was the daughter of Dercetus ; and that the latter was changed to a fish, as the former was to a pigeon.

⁸⁵ Et dubia est, de te, Babylonia, narret,
Derceti, quam versâ, squamis velantibus artus,
Stagna Palæstini credunt coluisse figurâ :
An magis, ut, sumptis illius filia pennis,
Extremos altis in turribus egerit annos.

These notions arose from the feminine emblems of the ark, which were exhibited at ⁸⁶ Ascalon, Azotus, ⁸⁷ Joppa ; and in the cities of Syria. The representation of Dercetus at Ascalon is thus given by Diodorus : ⁸⁸ Θεα, ἣν ὀνομαζουσιν οἱ Σύροι Δερκετον, — το μεν προσωπον εχει γυναικος, το δε αλλο σωμα παν ιχθυος. *The Goddess, which by the Syrians is called Dercetus, has the face of a woman ; but the rest of the image is the figure of a fish.* He moreover says, that she was esteemed by her votaries the same as Venus, or Cupris. Lucian gives a similar description of her under the name of Atargatis : but represents her upwards as of a woman's form intirely. ⁸⁹ Ἡμιστη μεν γυνη, το δε ὅκιστον εκ μηρων ες ακρας ποδας ιχθυος ουρη αποτεινεται. *The upper half was a perfect figure of a woman : the lower part from the thighs downward terminated in the tail of a fish.* She was worshiped by the Phigalians in Arcadia by the name

⁸⁵ Ovid. Metamorph. L. 4. v. 44.

⁸⁶ Diodorus. L. 2. p. 92.

⁸⁷ Colitur illic fabulosa Ceto. Plin. L. 5. c. 13. Numen Joppensium, Ceti formam præferens, qualis Dagon Azotiorum. Hoffman.

⁸⁸ Diodorus above.

⁸⁹ Lucian. de Suriâ Deâ. P. 884.

of ⁹⁰ Eurunome. Her statue was of great antiquity; and represented a woman as far as the middle, but from thence had the figure of a fish. She had a chain of gold, and was denominated by the natives Eurunome Diana: which Eurunome is represented as the most ancient of the female Divinities, and the wife of Ophion. From the above we may perceive that Dercetus, Eurunome, and Semiramis were emblems relating to the same history. As these were probably the most early, and the most sacred hieroglyphics; they were the cause of the animals, whence they were copied, being held in great veneration. Clemens Alexandrinus takes notice of this regard being carried to a degree of the basest idolatry. ⁹¹ Ουδε γε των την Φοινικην Συρων κατοικουντων (εκλησομαι), ων οι μεν τας περισερας, οι δε τας ιχθυας, ετω σεβασι περιπτως, ως Ηλειοι τον Δια. *I cannot but take notice of the people stiled Syro-Phenicians: some of whom reverence Doves, and others of them Fish, with the same zeal as the people of Elis shew towards Jupiter.* Xenophon had long before taken notice of divine honours being paid in those parts to fish, and doves; ⁹² ες οι Συροι Θεας ενομιζον, και αδικειν εκ ειων, εδε τας περισερας. And the veneration paid to the latter is by Diodorus dated from the supposed change of Semiramis; and said to have been universal in Syria: ⁹³ ας (περισερας) απ' εκεινων των χρονων οι κατα Συριαν ΑΠΑΝΤΕΣ διετελεσαν ως θεας τιμωντες. To this Tibullus alludes.

⁹⁰ Pausan. L. 8. p. 684. Ευρυνομη Ωκεανης. Apollon. Rhod. L. 1. v. 503.

⁹¹ Cohort. P. 35.

⁹² Αναξασις. L. 1. p. 254.

⁹³ Diodorus Sic. L. 2. p. 93.

⁹⁴ Quid referam, ut volitet crebras intacta per urbes
Alba Palæstino culta columba Syro?

⁹⁵ Syri pisces et columbas ex Deorum numero habent: non edunt. ⁹⁶ Ορνιθων τε αυτεοισι περισερη δοκει χρημα ιρωτατον, και ουδε ψαυειν αυτεων δικαιευσι. The places, where this regard was shewn more particularly, seem to have been Ascalon and Hierapolis. Philo Judæus informs us, that, as he once had occasion to stop in the former, he observed vast flocks of pigeons in all the streets, and about all the buildings of the city: and wondering at the reason he was told, ⁹⁷ ε̄ θεμιτον ειναι συλλαμβανειν απειρηθαι εκ παλαις τοις οικητορσι την χρησην. The like is mentioned by Lucian of the people at Hierapolis: ⁹⁸ περισερην δε μνην ε̄ σιτεονται, αλλα σφισι η̄δε ιρη. *The pigeon is the only bird, which they never taste: for it is held by them as particularly sacred.*

The term Iönah is sometimes found compounded; and expressed ⁹⁹ Ad, or Ada Iönah, Regina, vel Regia Columba: from which title another Deity Adiona was constituted; and particular rites were superadded. This mode of idolatry must have been very antient; as it is mentioned in Leviticus and Deuteronomy: and is one species of false worship, which the prophet Moses forbid by name. According to our method of rendering the Hebrew term, it is called

⁹⁴ Tibullus. L. 1. Eleg. 8. v. 17.

⁹⁵ Hygin. Fab. 197.

⁹⁶ Lucian. de Deâ Suriâ. P. 912.

⁹⁷ Philo apud Euseb. P. E. L. 8. c. 14. p. 398.

⁹⁸ Lucian. above.

⁹⁹ A D. unus, primus, Rex. Ada, prima, Regina.

¹⁰⁰ Idione. This Idione, or Adione, was probably the Dione, Διώνη, of the Greeks; the Deity, who was sometimes looked upon as the mother of Venus; at other times as the Goddess herself, stiled Dione, and Venus Dionæa. She was said to have been the mother of ¹ Niobe; and, under the name of Pleione, was esteemed the mother of the ² Pleiades, who form the constellation in the heavens, so auspicious to mariners. She had joint rites with Zeuth or Jupiter at Dodona; where the Dove was said to have given out oracles: ³ συναρος τῷ Διὶ προσάπειχθη καὶ ἡ Διώνη. As Venus was no other than the ancient Iönah, we shall find in her history numberless circumstances relating to the Noachic Dove, and to the Deluge. We are told, when the waters covered the earth, that the Dove came back to Noah, having roamed.

¹⁰⁰ The words in our Version are translated, *And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.* Levitic. C. 20. v. 6. In another place it is ordered, that there should not be found among the children of Israel a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. Deuteronom. C. 18. v. 11. What is translated a *consulter with familiar spirits*, and a *wizard*, is in the original אֹוֹב, and יִרְעָנִי, Ob and Idione: by which are meant the priests of the Serpent, and of the Dove, who affected to give out oracles. The latter were the Peleiai, Pleiades, Iönim, Columbæ of other countries; all the priests of Theba, or the ark. This Idione is the same Deity as occurs in St. Augustine under name of Adeona.

¹ Hyginus. F. 9. p. 32.

² Dione, Hermione, Pleione are all compounded of Iöne, and relate to doves.

Duxerat Oceanus quondam Titanida Tethyn,
 Qui terram liquidis, quâ patet, ambit aquis.
 Hinc fata Pleione cum cælifero Atlante
 Jungitur, ut fama est; Pleiadasque parit.

Ovid, Fast. L. 5. v. 81.

³ Strabo. L. 7. p. 506.

over a vast uninterrupted ocean ; and *found no rest for the sole of her foot*. But upon being sent forth a second time by the Patriarch, in order to form a judgment of the state of the earth, she returned to the Ark ⁴*in the evening ; and lo ! in her mouth was an olive-leaf pluckt off*. From hence Noah conceived his first hopes of the waters being asswaged, and the elements being reduced to order. He likewise began to foresee the change about to happen in the earth : that seed-time and harvest would be renewed, and the ground restored to its pristine fecundity : all which God was pleased to insure to him by a promise ; and to make the Iris a token in confirmation of this assurance. In the hieroglyphical sculptures and paintings where this history was represented, the Dove could not well be depicted otherwise than hovering over the face of the deep. Hence it is that Dione or Venus is said to have risen from the sea. Hence it is also, that she is said to preside over waters ; to appease the troubled ocean ; and to cause by her presence an universal calm : that to her were owing the fruits of the earth ; and the flowers of the field were renewed by her influence. She was the OEnas, ⁵*Oivas*, of the Greeks ; whence came the Venus of the Latines. The address of Lucretius to this Goddess is founded on traditions, which manifestly allude to the history abovementioned ; and afford wonderful evidence in its favour.

⁶ *Æneadum Genetrix, hominum Divumque voluptas—*

⁴ Genesis. C. 8. v. 11.

⁵ *Oivas, περιττης*. Hesychius. At Dodona in Chaonia, where *αἱ Πελαίαι εμαντευσαντο*, she was expressed Phaennis : and her chief priestess was called by the same name. Pausanias. L. 10. p. 828.

⁶ Lucretius. L. 1. v. 1.

Quæ mare navigerum, quæ terras frugiferentes
 Concelebras ; per te quoniam genus omne animantum
 Concipitur, visitque exortum lumina Solis :
 Te, Dea, te fugiunt venti ; te nubila cæli,
 Adventumque tuum : tibi suaves dædala tellus
 Submittit flores : tibi ⁷ *rident æquora ponti* ;
Pacatumque nitet diffuso lumine cælum.

O, Thou, from whom the Æneadæ arose,
 Source of delight, the joy of Gods, and men,
 Bright Venus ; thy imperial sway extends
 O'er the wide seas, and all the expanded fields
 Of teeming nature. By thy power of old
 The various tribes, that rove the realms below,
 Issued to life, and filled the vacant world.

O, lovely Queen of Heaven, at thy command
 The whirlwinds die away, the storm is still.
 And the big clouds dissolve in limpid air.
 To thee we owe the beauties of the field,
 And Earth's rich produce. At thy mild approach
 The dimpling waves put on a thousand smiles ;

⁷ Diva non mihi generata ponto. Senec. Hippol. Act. 1. v. 273.

Venus, orta mari, mare præstat eunti. Ovid. Epist. 15. v. 213.

Sic te Diva potens Cypri,

Sic fratres Helenæ, lucida fidera,

Ventorumque regat Pater, &c. Horat. Lib. 1. Od. 3. Hence stiled
 Ποντία, Επιποντία, Λιμένα, Πελαγία, Αναδυομένη : also Ουρανία, Genetrix,
 Mater Divûm, Genetillis.

Αγνώσσεις, ὅτι Κυπρίσ ἀποσπορος ἐστὶ θαλάσσης,

Καὶ κρατεεὶ ποντοῖο ; Musæus. V. 249.

Ουρανία, πολυμνέ, φιλομμείδης Ἀφροδίτη,

Ποντογενής, γενέτειρα. Orph. Hymn. 54.

The sky no longer lowers : but calm, and clear,
Spreads its pure azure to the world's extreme.

In Sicily upon mount Eryx was a celebrated temple of this Goddess, which is taken notice of by ⁸ Cicero and other writers. Doves were here held as sacred, as they were either in Palestine or Syria. It is remarkable, that there were two days of the year set apart in this place for festivals, called ⁹ *Αναγωγία*, and *Καταγωγία*: at which times Venus was supposed to depart over sea, and after a season to return. There were also sacred Pigeons, which then took their flight from the island : but one of them was observed upon the ninth day to come back from the sea, and to fly to the shrine of the Goddess : *μίας προπεταδεισης εκ τς πελαγους περισερας, και εις τον νεων προσπλσης*. This was upon the festival of the *Καταγωγία*. Upon this day it is said that there were great rejoicings. On what account can we imagine this veneration for the bird to have been kept up, and this celebrity to have been instituted, but for a memorial of the Dove sent out of the ark, and of its return from the deep to Noah? The history is recorded upon the ancient coins of Eryx; which have on one side the head of Janus Bifrons, on the other the sacred ¹⁰ Dove.

It is well known that the Ark rested upon Mount Baris in Armenia, which is the Ararat of Moses. In this country are the fountains of the Euphrates. As the Ark was an inclosure, from whence all mankind were

⁸ Cicero Verr. 2. Sect. 8.

⁹ Της δε Σικελιας εν Ερυκι καιρος τις εστιν, ον καλεσιν Αναγωγας, κ. τ. λ. Athenæus. L. 9. p. 395. Also Ælian, Var. Hist. Lib. 1. c. 15.

¹⁰ Parutæ. Sicilia.

to be derived; it seems to have been represented under the symbol of an egg, over which was depicted a dove. Hyginus has a fable to this purpose; wherein we may see many references to the Deluge, and to the circumstances, with which it was attended. "In Euphraten flumen de cælo Ovum mirâ magnitudine cecidisse dicitur, quod *pisces* ad ripam evolverunt: super quod Columbæ confederunt, et excalefactam exclusisse Venerem, quæ postea Dea Syria est adpellata: et justitiâ et probitate cum cæteros exsuperâisset, ab Jove optione datâ, pisces in astrorum numerum relati sunt. Et ob id Syri¹¹ pisces et columbas ex Deorum numero habent: non edunt. In these transcripts we may see many scattered fragments of ancient theology: the whole of which have been borrowed from some hieroglyphical description: but taken in later times, when the symbols were not understood; and the clue which should have led to an explanation, no longer known. By the help of the Mosaic history, together with what has preceded, we may, I think, perceive plainly, to what these fables allude. The egg with a Dove over it was doubtless an emblem of the Ark; whence proceeded that benign person, the preacher of righteousness: who brought mankind to a more mild kind of life: who reconciled his children to humanity, which had been little practised in the antediluvian world, where only ferocity and violence had prevailed. A like history, which may serve still farther to explain the foregoing, is

¹¹ Hyginus Fab. 197. p. 327. The Egyptians represented their chief Deity Cneph with an egg proceeding from his mouth. Porphy. apud Euseb. Pr. Evang. L. 3. p. 115.

¹² Of sacred fishes see Athenæus. L. 8. p. 346.

is given by ¹³ Lucius Ampelius in his treatise to Macrinus. Dicitur et Euphratis fluvio Ovum piscis Columbam affedisse dies plurimos, et exclusisse Deam benignam et misericordem hominibus ad vitam bonam.

The fable of the Mundane Egg, and of Typhon, is, I imagine, of the same original and purport: for Typhon signified a Deluge. The overflowing of the Nile was called by the Egyptians Typhon. When Venus was said to have taken the form of a *fish*; it was in order to fly from Typhon, whom she is supposed to have escaped, by plunging into the waters of Babylonia.

¹⁴ Scilicet in piscem sese Cytherea novavit,
Quum Babyloniacas submersa profugit in undas,
Anguipedem alatis humeris Typhona furentem.

Ovid takes notice of the same.

¹⁵ Terribilem quondam fugiens Typhona Dione,
Tunc cum pro Cœlo Jupiter arma tulit,
Venit ad Euphraten, comitata Cupidine parvo;
Inque Palæstinæ margine fedit aquæ.

.

.

Nec mora, profiluit: pisces subiere gemelli:
Pro quo nunc dignum sidera munus habent.
Inde nefas ducunt genus hoc imponere mensis,
Ne violent timidi piscibus ora, Syri.

We find from these repeated evidences, that the history of

¹³ Lucius Ampel. in Libro ad Macrinum. See Bayer's Additamenta to Selden de Diis Syris. P. 303.

¹⁴ Manilii Astronom. L. 4. v. 572.

¹⁵ Ovidii Fast. L. 2. v. 461.

this great event came to Greece in great measure from Syria and the Euphrates. It was derived from that part of the world, which was nearest to the place of descent, and to the scene of those occurrences, which were subsequent to the Deluge. It is on this account, that the mundane egg and the history of Typhon are referred to the Euphrates, and the regions of Aram. Typhon is one of those whose character has been greatly confounded. This has arisen from two different personages being included under one name; who undoubtedly were distinguished in the language of Egypt. Typhon was a compound of Tuph, or Tupha-On; and signified a high altar of the Deity. There were several such in Egypt; upon which they offered human sacrifices: and those cities, which had these altars, were stiled Typhonian. But there was another Typhon, who was very different from the former, however by mistake blended with that character. By this was signified a mighty whirlwind, and inundation: and it oftentimes denoted the ocean; and particularly the ocean in a ferment. For as Plutarch observes, by Typhon was understood any thing ¹⁶ violent, and unruly. It was a derivative from Tuph like the former name: which Tuph seems here to have been the same as the ¹⁷ Suph of the Hebrews.

¹⁶ Τυφῶν—φραζει μὲν τὸ καταδυναστεύον, καὶ καταβιάζομενον. Isis et Osiris. P. 371. Φασι περὶ Τυφῶνος, ὡς πάντα πράγματα ταραξᾶς ἐνεπλήσσε κακῶν τὴν γῆν ὅμῃ τε πᾶσαν, καὶ θαλάσσαν. Ibid. P. 361.

¹⁷ The letters S and T are often convertible. Among the same people we meet with θαλαττα, and θαλασσα; τετταρες, and τεσσαρες; φαττα, and φασσα; μελιττα, μελισσα.

By this they denoted a whirlwind : but among the Egyptians it was taken in a greater latitude, and signified any thing boisterous, and particularly the sea. Plutarch speaks of it as denoting the sea ; and says likewise, that the salt of the sea was called the foam of Typhon. ¹⁸ Τυφωνα δὲ τὴν θάλασσαν.—τον ἄλα, Τυφωνος αφρον. It signified also a whirlwind ; as we learn from Euripides, who expresses it Typhos.

¹⁹ Αταλάντης γονος

Τυφως πυλαισιν ὡς τις εμπεσων.

The like is to be found in Hesychius. Τυφων, ανεμος μεγας : *By Typhon is meant a violent wind.* The history of Typhon was taken from hieroglyphical descriptions. In these the dove, Oinas, was represented as hovering over the mundane egg, which was exposed to the fury of Typhon. For an egg, containing in it the elements of life, was thought no improper emblem of the Ark, in which were preserved the rudiments of the future world. Hence in the Dionusiaca, and in other mysteries, one part of the nocturnal ceremony consisted in the ²⁰ consecration of an egg. By this, as we are informed by Porphyry, was signified the world. ²¹ Ἐρμηνευειν δὲ το ωον τον κοσμον. This world was Noah, and his family ; even all mankind, inclosed and preserved in the Ark. The

¹⁸ Isis et Osiris. P. 363.

¹⁹ Phænissæ. V. 1170.

²⁰ Plutarch, Sympof. L. 2. Quæst. 3. p. 636. The same prevailed among the Romans at the rites of Ceres.

²¹ Apud Euseb. P. E. L. 3. v. 115.

Orphic egg, mentioned by ²² Proclus, was undoubtedly of the same purport. It seems to have been a favourite symbol, and very ancient: and we find it adopted among many nations. It was said by the Persians of Oromasdes, that he formed mankind, and inclosed them in an ²³ egg. And the Syrians used to speak of their ancestors, the Gods, as proceeding from such an inclosure. ²⁴ Titans, et Bocores Mauri, et ovorum progenies, Dii Syri. Helladius Besantinous takes notice of one Oan, who was represented by many writers as a just man; and who lived at the renewal of time: and he says, that this primitive person was supposed to have proceeded from this original egg; ²⁵ *ΟΙ ΔΕ ΑΥΤΟΝ ΕΚ ΤΗΣ ΠΡΩΤΟΓΟΝΟΥ ΠΕΦΗΝΕΝ ΑΙ ΛΕΓΟΥΝ ΩΟΥ.* This very person was by others stiled *πρωτογονος*, or the first-born of the world; and sometimes in the feminine *πρωτογενεια*. And as he had enjoyed two different states, he was represented as twofold in his form and character. He is accordingly addressed as such in the Orphic mythology.

²⁶ *Πρωτογονον καλεω διφυη, μεγαλη, αιθεροπλαγκτον, Ωογεννη, χρυσεαισιν αγαλλομενον πτερυγεσσιν.*

This author afterwards explains whom he means under this title, by calling him, ²⁷ *γενεσιν Μακαρων, θνητων τ' ανθρωπων.*

²² Το Ορφικον ωον, και το Πλατωνος ον. See Voss. de Idol. V. 1. p. 34. and Macrob. Sat. L. 7. c. 16.

²³ See Vossius de Idol. Vol. 1. p. 33. Also Plutarch. Isis et Osiris. P. 370. who speaks of Arimanius and the mundane egg.

²⁴ Arnobius. L. 1. p. 20.

²⁵ Apud Photium. P. 1594.

²⁶ Orphic Hymn. 5.

²⁷ Ibid. V. 3.

We find that this firstborn of the world, whom they represented under two shapes and characters, and who sprung from the mundane egg, was the person from whom the mortals and immortals were derived. He was the same as Dionusus, whom they stiled ²⁸ πατερ ποντα, πατερ αιης: also

²⁹ Πρωτογονον διφυη, τριγονον, Βακχειον Ανακτα,
Αγριον, ἀρρητον, κρυφιον, δικερωτα, διμορφον.

All these terms relate to emblems very easy to be explained; and to a person, as plainly to be ³⁰ distinguished.

In respect to Typhon, it must be confessed that the history given of him is attended with some obscurity. The Grecians have comprehended several characters under one term, which the Egyptians undoubtedly distinguished. The term was used for a title, as well as a name: and several of those personages, which had a relation to the Deluge, were stiled Typhonian, or Diluvian. All these the Grecians have included under one and the same name, Typhon. The real Deity, by whom the Deluge was brought upon the earth, had the appellation of Typhonian; by which was meant ³¹ Diluvii Deus. It is well known that the Ark was constructed by a divine commission: in which, when it was compleated, God inclosed the Patriarch and his family. Hence it is said, that Typhon made an Ark of curious

²⁸ Orphic Fragment. 7. V. 27.

²⁹ Orphic. Hymn. 29. upon Dionusus the firstborn.

³⁰ See Orphic. Hymn. 49. Λυσισ Ληναισ, five Liberi Præliganei.

³¹ Plutarch owns that the Egyptians in some instances esteemed Typhon to be no other than Helius the chief Deity: and they were in the right, though he will not allow it. Των δε Τυφωνα ποιωντων τον Ηλιον. οδε ακθειν αξιον. Isis et Osiris. P. 372.

workmanship, that he might dispose of the body of Osiris. Into this Osiris entered, and was shut up by Typhon.

³² Τῆδε Οσιρίδος εκμητηρησαμενον λαβρα το σωμα (τον Τυφωνα) και κατασκευασαντα προς το μεγαθος ΛΑΡΝΑΚΑ καλην, και κεκοσμημενην—Εμβαντα τον Οσιριν κατακλιθηναι. All this relates to the Typhonian Deity, who inclosed Noah together with his family within the limits of an Ark. The Patriarch also, who was thus interested in the event, had the title of Typhonian. I have shewn, that the Ark by the mythologists was spoken of as the mother of mankind. The stay in the ark was esteemed a state of ³³ death, and of regeneration. The passage to life was through the door of the Ark, which was formed in its side. Through this the Patriarch made his descent : and at this point was the commencement of time. This history is obscurely alluded to in the account of Typhon : of whom it is said, that, without any regard to time or place, he forced a passage ; and burst into light obliquely through the ³⁴ side of his mother : This return to light was described as a revival from the grave : and Plutarch accordingly mentions, Τον Οσιριν εξ αιδου παραγενομενον, *the return of Osiris from Hades*, after he had been inclosed for a long season εν λαρνακι, *in an Ark*,

³² Plutarch. Isis et Osiris. P. 356. It is said of Hercules, that he was slain by Typhon, and came afterwards to life. Eudoxus apud Athenæum. L. 9. p. 392.

³³ Isis et Osiris. P. 358.

³⁴ Μη καιρω, μηδε κατα χωραν, αλλ' αναρρηξαντα πληγη δια της πλευρας εξαλλεσθαι. Isis et Osiris. P. 355. Typhon by many was esteemed the same as Priapus ; who was Protogonus, and Phanes. Diodorus. L. 4. p. 214. the same also as Dionusus.

and in a state of death. This renewal of life was by the Egyptians esteemed a second state of childhood. They accordingly in their hieroglyphics described him as a boy; whom they placed upon the lotos, or water-lilly, and called Orus. He was the supposed son of Isis: but it has been shewn that Isis, Rhea, Atargatis, were all emblems of the Ark ³⁵ that *receptacle*, which was stiled the mother of mankind. Orus is represented as undergoing from the Titans all that Osiris suffered from Typhon: and the history at bottom is the same. Hence it is said of Isis, that she had the power of making people immortal: and that, when she found her son Orus in the midst of the ³⁶ waters dead through the malice of the Titans, she not only gave him a renewal of life, but also conferred upon him immortality.

The same mythology, and the same hieroglyphics were carried as far as China and Japan; where they are to be found at this day. The Indians have a person whom they greatly reverence, and esteem a Deity; and whom they call Buto, and Budo. This is the same name as Boutus of Egypt, Battus of Cyrene, and Bæotus of Greece. The account given of him is similar to that of Typhon: for it is said, that he did not come to life the usual way; but made himself a passage through the side of his mother: which mother is represented as a virgin. ³⁷ Bragmani sectæ suæ

³⁵ Την Ισιν ὑποδοχὴν. Isis et Osiris. P. 374.

³⁶ Ἐυρεῖν δ' αὐτὴν καὶ τὸ τῆς ἀθανασίας φάρμακον, δὴ οὐ τὸν υἱὸν Ὠρεὶν ὑπὸ τῶν Τιτανῶν ἐπιβλεψθέντα, καὶ ΝΕΚΡΟΝ εὐρεθέντα ΚΑΘ' ὙΔΑΤΟΣ, μὴ μόνον ἀναστῆσαι δούσαν τὴν ψυχὴν ἀλλὰ καὶ τῆς ἀθανασίας ποιῆσαι μεταλαβεῖν. Diodor. Sic. L. 1. p. 22.

³⁷ Retramnus de Nativitate Christi. C. 3.

auctorem Buddam per latus virginis narrant exortum. This history, though now current among the Indians, is of great antiquity ; as we may learn from the account given of this personage by Clemens Alexandrinus. ³⁸ Εἰσι δὲ τῶν Ἰνδῶν, οἱ τοῖς Βεττα πειθόμενοι παραγγελλμασιν, ὃν δι' ὑπερβολὴν σεμνοτήτος ὡς Θεὸν τετιμηκασιν. *There is a cast of Indians, who are disciples of Boutas. This person upon account of his extraordinary sanctity they look up to as a God.* The name Boutas, Battus, and Bæotus, though apparently conferred upon the Patriarch, yet originally related to the machine, in which he was preserved. Of this some traces may be found among the Greeks. One of the Amonian names for the Ark were Aren, and Arene: and Bæotus is said by ³⁹ Diodorus Siculus to have been the son of Neptune and Arne, which is a contraction of Arene, the ark. The chief city Boutus in Egypt, where was the floating temple, signified properly the city of the float, or Ark. The Bæotians, who in the Dionusiaca so particularly commemorated the Ark, were supposed to be descended from an imaginary personage Bæotus: and from him likewise their country was thought to have received its name. But Bæotus was merely a variation of Boutus, and Butus, the Ark ; which in ancient times was indifferently stiled Theba, Argus, Aren, Butus, and Bæotus. The term Cibotus is a compound of the same purport ; and signifies both the temple of the Ark, and also a place for ship-

³⁸ Strom. L. i. p. 359. See also Hieronym. contra Jovian. L. i. c. 26. He is at this day by some nations called Butzan, and esteemed contemporary with Vishnou. Kircher. China illustrata. But-Zan is Zeus Bæotius : Deus Arkitis.

³⁹ Diod. L. 4. p. 269.

ping. Strabo speaks of a city Cibotus in Egypt; which he represents as a ⁴⁰ dock, where were all conveniences for ships to be built and repaired. There was a city Boutus upon the Sebennytic mouth of the ⁴¹ Nile: but the temple of Boutus was high in upper Egypt, near the floating island ⁴² Chemmis. This island was probably a large Ark, or float: and the temple of Boutus was in it, from whence the opposite city had its name. It seems to have been a beautiful place, and of an uncommon construction. There were in it several altars erected to ⁴³ Ofiris; together with a stately temple, and groves of ⁴⁴ palm-trees: and this upon a deep, and spacious lake. From hence we may form a judgment of the purport of this sacred machine, which was undoubtedly a memorial of the first ship: and designed also for a repository, where the Arkite rites and history were preserved. It is remarkable, that Danaus was supposed from this island to have come to ⁴⁵ Greece; and to have brought with him the Amphiprumnon, or sacred model of the Ark, which he lodged in the acropolis of Argos, called Larissa. The history, which the Egyptians gave of the island Boutus, was, that when Typhon raged, and would have killed Ofiris, the latter was by Isis here ⁴⁶ concealed: and thus escaped the

⁴⁰ Ἐξῆς δ' Εὐνοῦς λιμὴν μετὰ τὸ Ἑπτασάδιον καὶ ὑπὲρ τῆς οὐκίας, ὃν καὶ Κιβωτὸν καλεῖσιν, ἔχων καὶ αὐτὸς νεωρία. L. 17. p. 1145.

⁴¹ Herod. L. 2. c. 155.

⁴² Ibid. L. 2. c. 156.

⁴³ In quodam lacu Chemmis Insula, lucos, sylvasque et Apollinis grande sustinens templum, natat, et, quocunque venti agunt, impellitur. Pompon. Mela. L. 1. c. ix. p. 55.

⁴⁴ Herod. L. 2. c. 56. He speaks of it as not floating when he saw it.

⁴⁵ Herod. L. 2. c. 91.

⁴⁶ Herod. L. 2. c. 156.

fury of his enemy. Plutarch ⁴⁷ mentions, that it was Orus, who was here secreted, and nursed by Latona. But Latona was Isis: and by Orus we are to understand ⁴⁸ Osiris in his second state: so that the history is the same. Some vary this history still farther, and call the Deity at Boutus and Chemmis ⁴⁹ Perseus, whom the Grecians made the son of Danaë. But Perseus was no other than Osiris, stiled also Helius: and he was esteemed by the people of Chemmis as the ⁵⁰ chief Deity of the place. As the confinement during the Deluge was esteemed an interval of death, the Ark from thence was represented as a bier, or coffin: and Boutus had the same signification. Hence places of sepulture among the Egyptians had the name of ⁵¹ Boutoi. But this was only in a secondary sense, being derived from some refinements in history. The term related originally to the Ark, and signified a floating machine. From thence the person preserved had the name of Boutus, Butus, and ⁵² Bœotus.

⁴⁷ Ωρον εν Βετω τρεφομενον. Isis et Osiris. P. 357. Ωρον, ον εν τοις ελεσι, τοις περι Βετον υπο Λητες τραφηναι λεγουσιν. Ibid. P. 366.

⁴⁸ Orus was Apollo, or the Sun. They esteemed Osiris the same. Osirin Ægyptii Solem esse asserunt. Macrobi. Sat. L. i. c. 21. Ἡλιον Οσιριν. Diodor. L. i. p. 10. The same is said of Perseus. Περσευς γαρ ο Ἡλιος. Schol. in Lycoph. V. 17. p. 4. Περσευς ο Ἡλιος εστιν. Ibid.

⁴⁹ Herod. L. 2. c. 91.

⁵⁰ Ibid.

⁵¹ Βουτοι, τοποι παρ' Αιγυπτιοις, εις ους οι τελευτωντες τιθενται. Hesych. The repository of Osiris stiled σοςος. Plut. Isis et Osiris. P. 362.

⁵² Eustathius upon Dionysius supposes Arne to have been the mother of Bœotus. Βοιωτα μητηρ Αρνη. V. 426.

Epiphanius mentions Jadal-Baath, in which a sacred person, named Nun, was born in the form of a serpent. See Lilius Gyraldus. Syntag. i. p. 72. also Origin contra Celsum. L. 6. p. 294.

All the mysteries of the Gentile world seem to have been memorials of the Deluge ; and of the events, which immediately succeeded. They consisted for the most part of a melancholy process : and were celebrated by night with ⁵³ torches in commemoration of the state of darkness, in which the Patriarch and his family had been involved. The first thing at these awful meetings was to offer an oath of secrecy to all, who were to be initiated : after which they proceeded to the ceremonies. These began with a description of Chaos : by which was signified some memorial of the Deluge. Chaos was certainly the same as Βυθος, the great abyss. *Who, says* ⁵⁴ *Epiphanius, is so ignorant, as not to know, that Chaos, and Buthos, the abyss, are of the same purport ?* Of the rites abovementioned we have an account in the Orphic Argonautica.

⁵⁵ Μετὰ δ' ὄρκια Μυσταίς,

Ἀρχαίς μὲν πρῶτα χάος ἀμεγάρτον ἀναγκήν,
Καὶ Κρόνον, ὃς ἐλοχεύσεν ἀπειρεσίοισιν ὑφ' ὅλοις
Αἰθέρα, καὶ διφύη περιώπεα κυδρον Ἔρωτα.

After the oath had been tendered to the Mystæ, we commemorated the sad necessity, by which the earth was reduced to its chaotic state. We then celebrated Cronus, through whom the world after a term of darkness enjoyed again αἰθέρα, a pure serene sky : through whom also was produced Eros, that twofold, conspicuous, and beautiful Being. The poet adds

⁵³ Ὁμολογεῖ—τυξ̄ τέλεια τοῖς λεγομένοις Οσιρίδος διασπασμοῖς, καὶ ταῖς ἀναβιώσεσι, καὶ παλιγγενεσiais. Plutarch Isis et Osiris. P. 364.

⁵⁴ Χάος δὲ καὶ Βυθος τινὶ ἐκ αὐτῶν σαφές ἐστιν ὡς τὸ ὁμώνυμον κεκτῆται. Vol. 1. p. 164.

⁵⁵ Orphic Argonaut. V. 11.

afterwards, that Eros had the name of Phanes, because he was the ⁵⁶ first remarkable object, that appeared to the eye of man, in consequence of this great event.

Noah is spoken of as a man of justice : and this part of his character is continually alluded to by the mythologists, whenever they treat of his history. The author of the poem above, among many sacred rites, to which he had been witness, mentions the orgies of justice, or the just person ; and those of Arkite Athene, which were celebrated by night :

⁵⁷ Ὀργια Πραξιδικῆς καὶ Ἀρεῖνης νυκτὸς Ἀθηνῆς.

Some would alter the term *αρεῖνης*, as being ⁵⁸ unintelligible : but there is no reason for any amendment. By *Ἀρεῖνη Ἀθηνῆ* was meant Arkite Providence ; in other words Divine wisdom, by which the world was preserved.

In these mysteries, after the people had for a long time bewailed the loss of a particular person, he was at last supposed to be restored to life. Upon this the priest used to address the assembly in those memorable terms, which I have before mentioned ⁵⁹ *Comfort yourselves, all ye, who have been partakers of the mysteries of the Deity thus preserved : for we shall now enjoy some respite from our labours.* To these were added the following remarkable

⁵⁶ — πρῶτος γὰρ ἐφάνθη. Ibid. V. 16.

⁵⁷ Orphic Argonaut. V. 31.

⁵⁸ Quid sit *Ἀρεῖνη* non capio. Eschenback. *Ἀρεῖνη*, Areine is from Aren the Ark : and I imagine, that the terms ὄλκος ἀπειρεσίης, mentioned by the poet in the plural, related to the same machine.

⁵⁹ Jul. Firmicus. P. 45.

words: ⁶⁰ *I have escaped a sad calamity; and my lot is greatly mended.* At such times there seems to have been an invocation made by the people to the Dove, Ionah; which was probably introduced to their view: ⁶¹ *Ιω Μακαρια, Λαμπαδηφορος: Hail to the Dove, the restorer of light!* The principal rites in Egypt were confessedly for a person lost, and consigned for a time to darkness; who was at last found. This person I have mentioned to have been described under the character of Osiris: ⁶² *Οσιρις—ὃ κατ' ετος γινονται τελεται, ὡς απολλυμεναι, και ευρισκομεναι.* Hence those exclamations at the feast of Isis; ⁶³ *Ευρηκαμεν Συγχαιρομεν.*

I have taken notice, that the Ark was represented under the figure of a ship, stiled *αμφιπρυμναῖς*, whose extremities were alike. It was a kind of crescent, such as is exhibited by the new moon; which in consequence of it was made a type of the Ark. Hence, in the mythology of the Ark, and the Ionah, there is continually some reference to the moon; the former from its figure being stiled *Μην*, Meen. Hence likewise it is, that the moon by the Egyptians was esteemed the mother of all beings: *μητέρα Σεληνην τε κοσμος καλεσσι.* For the Moon and the Ark were synonymous terms. Analogous to the above we are informed by Plutarch, that the chief concern of the Egyptians was shewn at the *disappearing of Osiris* abovementioned, *κατ' αφανισμον Οσι-*

⁶⁰ Demosthen. *περι γεφ.* P. 568.

⁶¹ There was an inscription of this purport at Argos: which inscription was engraved in the temple of Io, the same as Ionah. Chron. Pasch. P. 41. *Ιω γαρ ἡ Σεληνη.* Eustath. in Dionys. V. 95.

⁶² Theophilus ad Autol. L. i. p. 343.

⁶³ Athenagor. Legatio. P. 299.

γιδος, which they stiled the interment of the Deity. At this season they constructed by way of memorial a remarkable machine, called *λαβνακα μηνοειδη*, an *Ark in the shape of a crescent or new moon*. In this the image of Osiris was for a time concealed: ⁶⁴ το δε ξυλον εν ταις λεγομεναις Οσιριδος ταφαις τεμνοντες κατασκευαζουσι ΛΑΒΝΑΚΑ ΜΗΝΟΕΙΔΗ.

After Osiris had been reputed for some time lost, it was a custom among the Egyptians to go soon after in quest of him: and the process as described in ⁶⁵ Plutarch was very remarkable. *Upon the nineteenth of the month* (that is, two days after the *καθειξίς Οσιριδος*) *the Egyptians go down at night to the sea: at which time the priests, and supporters (the Pateræ) carry the sacred vehicle. In this is a golden vessel in the form of a ship, or boat; into which they take and pour some of the river water. Upon this being performed, a shout of joy is raised; and Osiris is supposed to be found.* This, I imagine, was the season, when those particular words were used, *εὐρηκαμεν, συγχαιρομεν*; which the Grecians in their mysteries copied. The author proceeds to inform us, that upon this recovery of Osiris, ⁶⁶ *the priests brought a sample of the most fruitful kind of earth, and put it into the water which was in the sacred Scyphus. To this they added the richest gums and spices; and the whole was moulded up into the form of a vessel, similar to a Lunette.* What is alluded to in this ceremony, I think, wants little explanation.

It has been observed that the mysteries of the Egyptians

⁶⁴ Plutarch. Isis et Osiris. Vol. i. p. 368.

⁶⁵ Isis et Osiris. P. 366.

⁶⁶ Α απλαττεσι μινοειδες αγαλματιον. Ibid.

were for the most part a melancholy process. The like customs prevailed in Syria, and Canaan. Jerome calls the symbolical Deity Dagon, ⁶⁷ *piscem mœroris*. And Helychius mentions, that the name of Bacchus was among the Phenicians a synonymous term for ⁶⁸ mourning. Venus Architis, whose temple I have mentioned to have stood upon Mount Libanus, was represented in an attitude the most sad and gloomy. Macrobius is very particular in his description of her statue. ⁶⁹ *Simulacrum hujus Deæ (Veneris Architis) in monte Libano figitur, capite obnupto, specie tristi, faciem manu lævâ intra amictum sustinens. Lacrymæ visione conspicientium manare creduntur.* This is not unlike the story of Niobe, who was reported after the loss of her children to have retired to Mount Sipylus; where her image in the rock was supposed to run down with tears. At Tegea in Arcadia there was a statue of the ⁷⁰ Goddess Ilithya, the same as Isis; the same also as Juno Lucina of the Latins; which seems to have had a reference to the history above. She was stiled *Ειλειθυια επι γονασιν*, Lucina Ingenicula, being represented in a supplicating posture upon her knees. She was the Goddess of the birth; and seemed an emblem of nature, pleading for her offspring, who were to be destroyed. The history, which the Tegeatæ gave, was unsatisfactory.

⁶⁷ Selden de Diis Syris. Synt. 2. p. 203.

⁶⁸ *Βακχον, κλαυθμον Φοινικες.*

⁶⁹ Macrobi. Sat. L. 1. c. 21.

⁷⁰ Pausan. L. 8. p. 698. Selden would alter Venus Architis to Atargatis; but without authority, or reason. The ark was by many people stiled Arcas, and Arca: and cities were denominated from it. There was a city Arca in Mount Libanus; undoubtedly the same, from which Venus Architis had her name. See Josephus de Bello Jud. L. 7. c. 24. and Ant. Jud. L. 5. c. 1.

The principal circumstances were, that Halius had promised his daughter to Nauplius; but had given private orders to the persons, who conducted her, that she should be drowned in the sea. They had other traditions, but very imperfect. Hard by was an altar of earth.

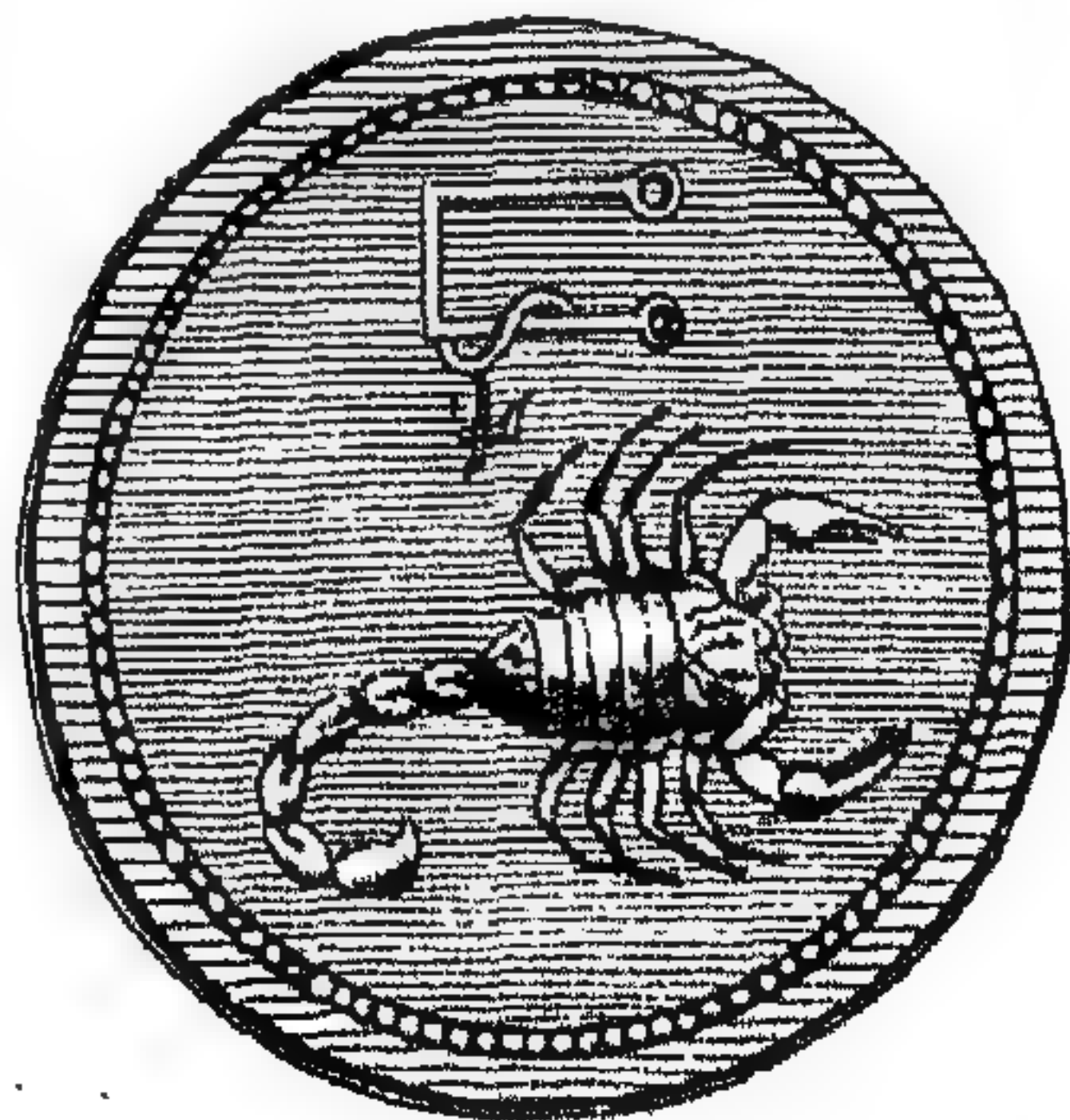
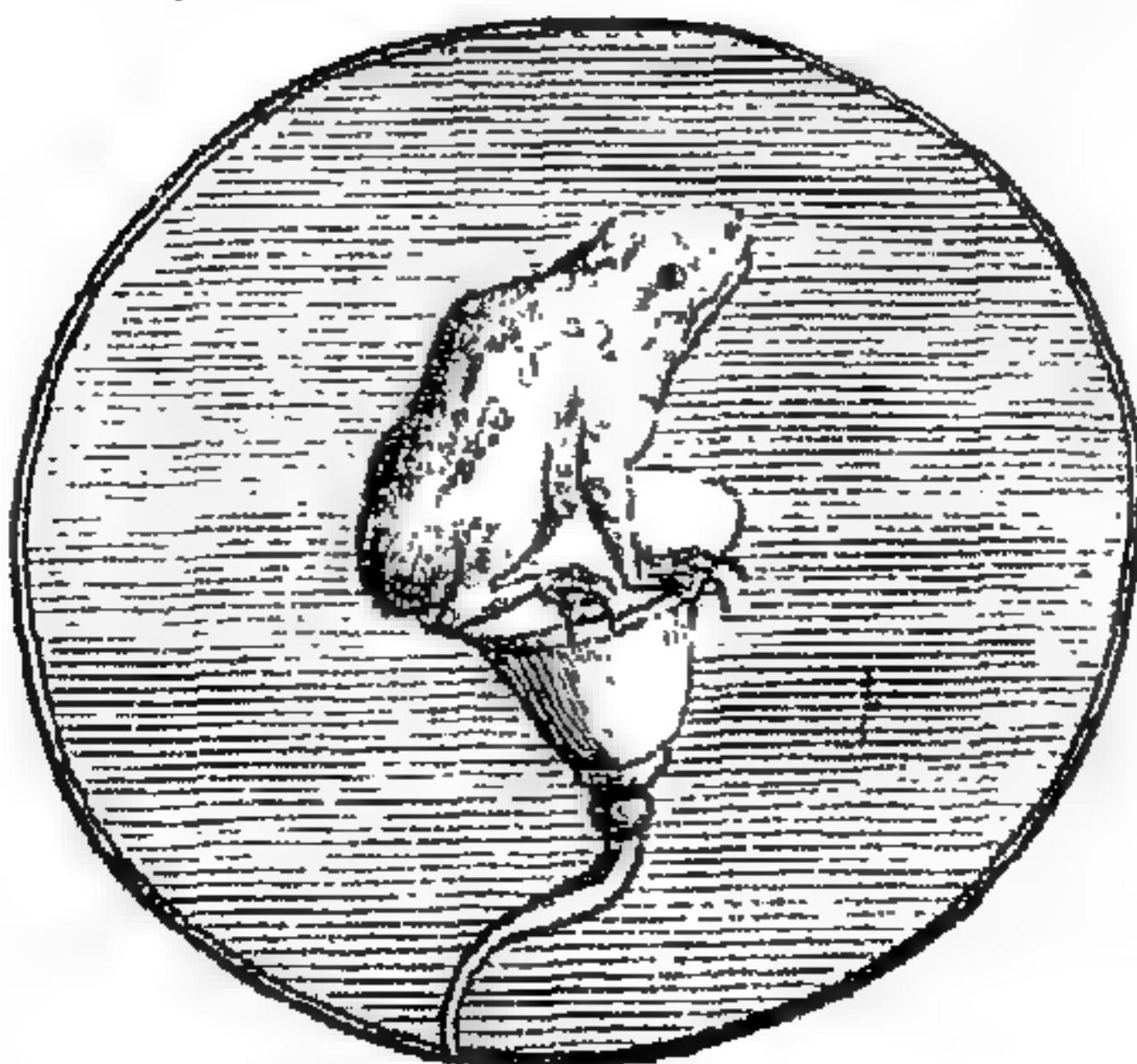
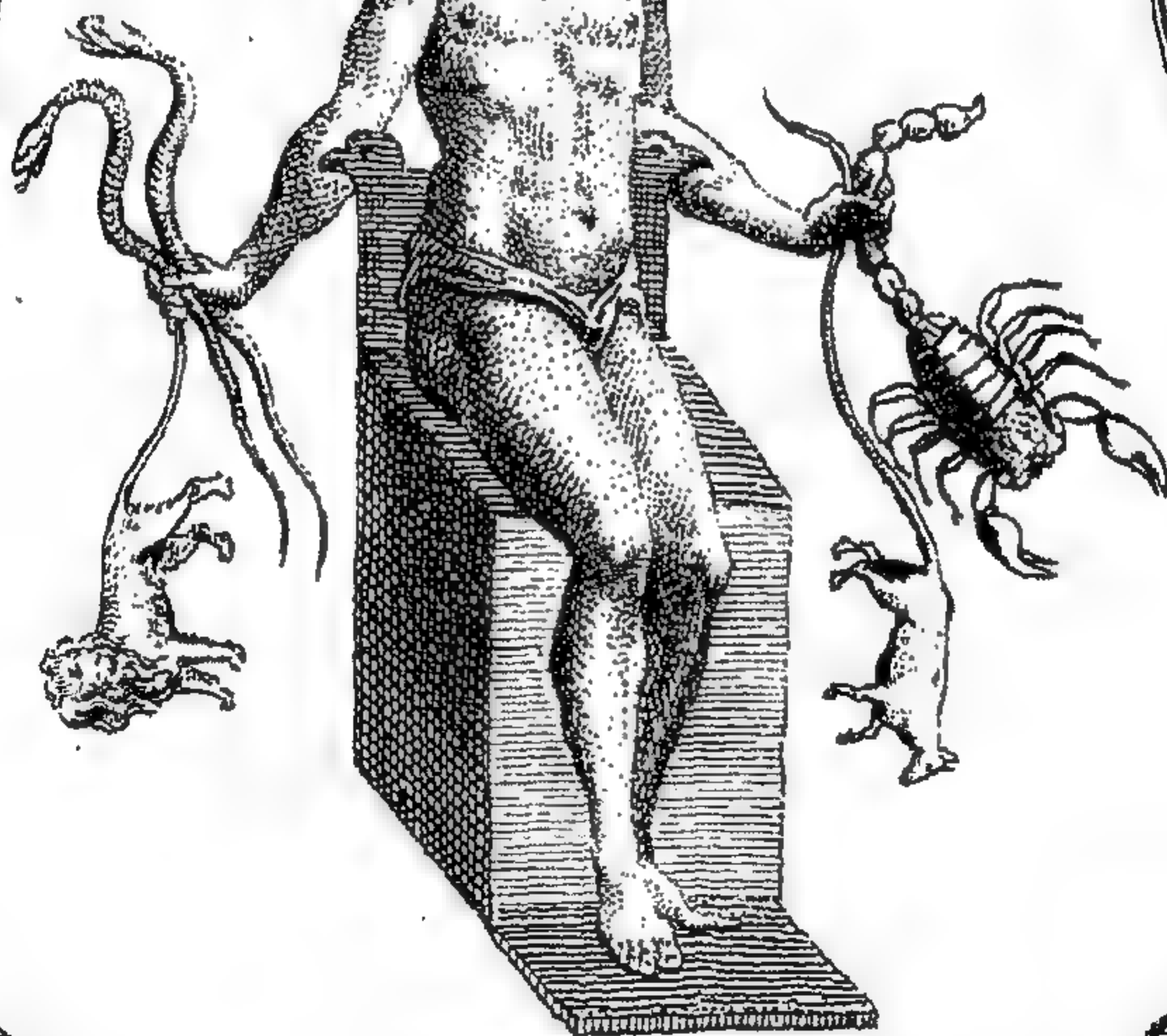
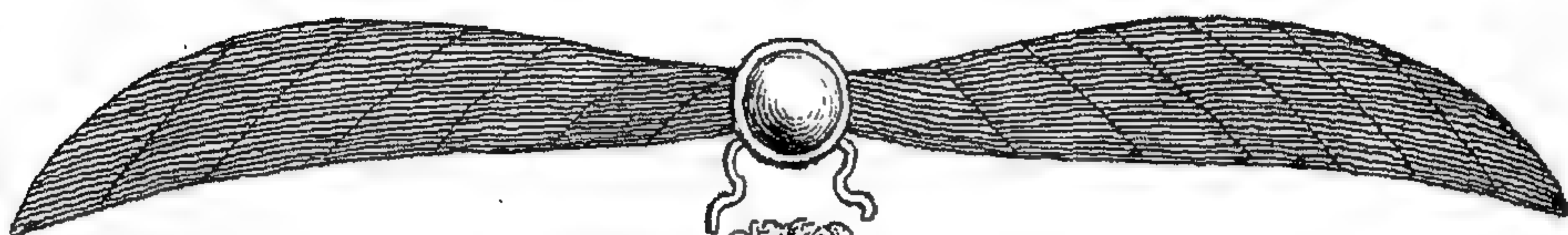
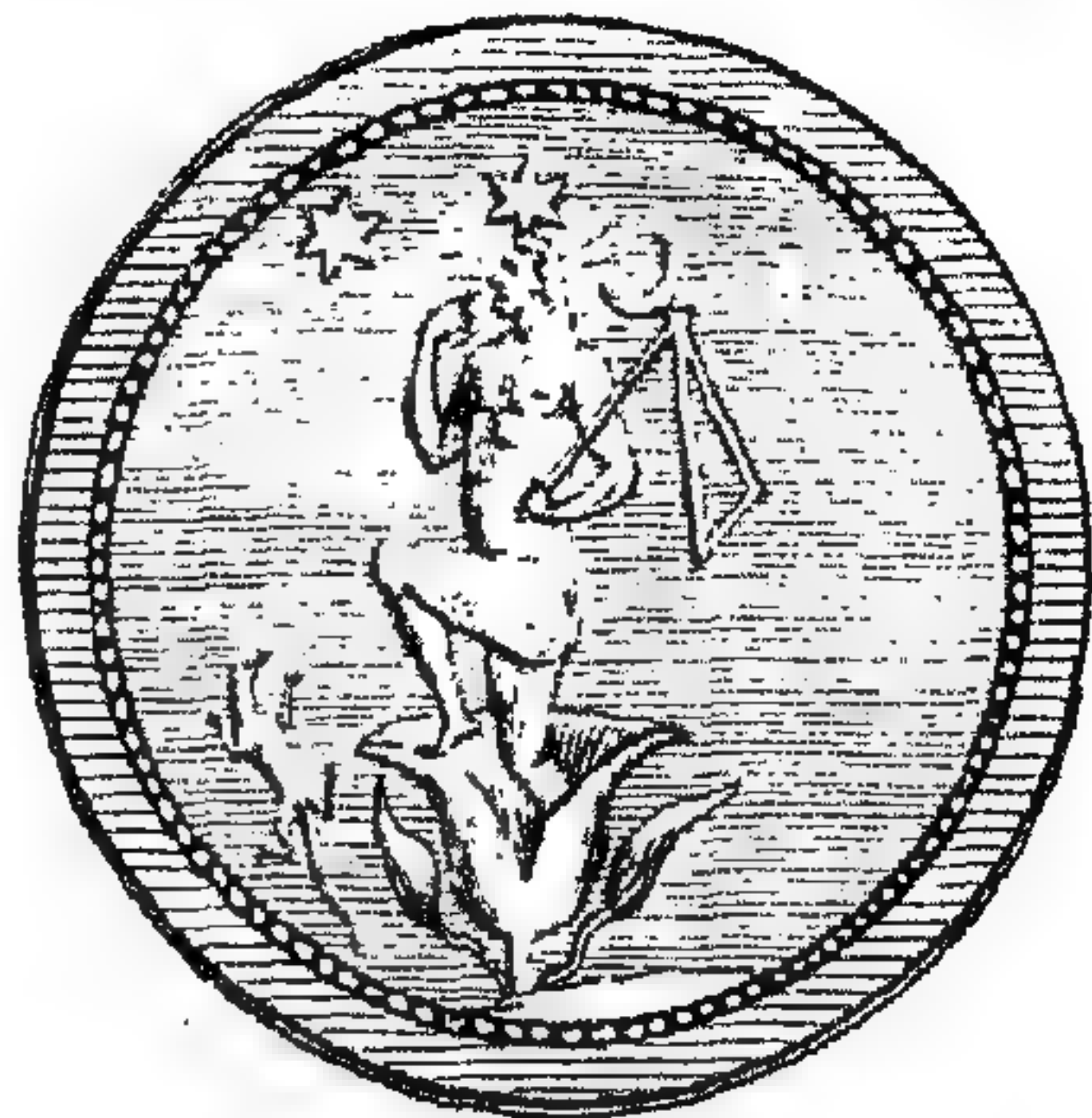
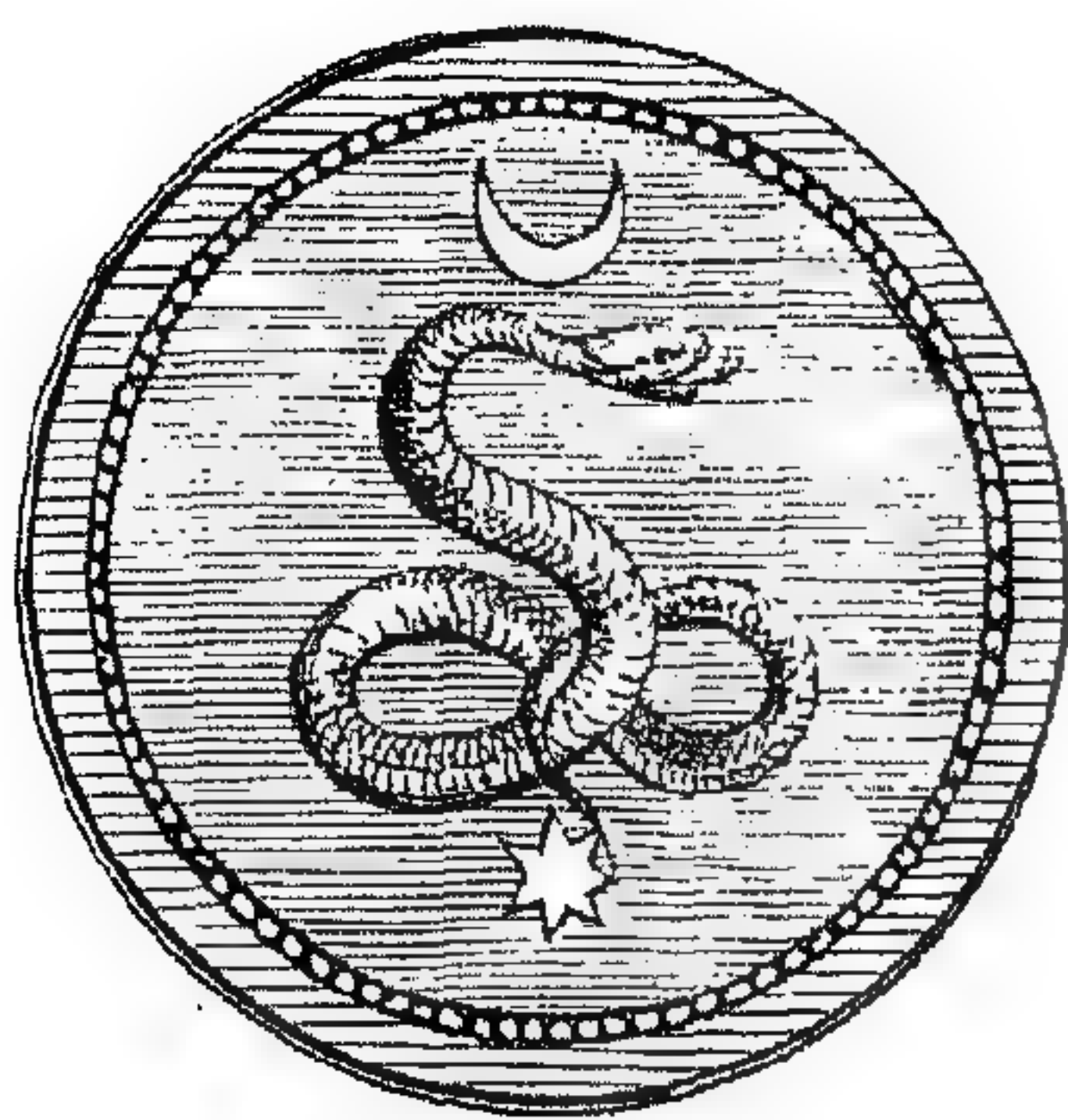
I cannot conclude without introducing again that memorable passage in Plutarch concerning Osiris going into his Ark. He says, that it was to avoid the fury of Typhon: and that it happened on the seventeenth day of the month⁷¹ Athyr, when the sun was in Scorpio. Now it is to be observed, that there were two festivals, at opposite parts of the year, established by the Egyptians on account of Osiris being thus inclosed: one in the month Phamenoth, which they termed *εμβασιν Οσιριδος εις την Σεληνην*, *the entrance of Osiris into the moon*: the other, of which I am here speaking, was on the same account, but in autumn. This was the ceremony, *ἡ λεγομενη καθειρξις εις την σορον Οσιριδος*, *the inclosing and fastening of Osiris in his tomb or ark*, in memory of his having been in his life time thus concealed: which ark they termed *Σεληνη*, and other nations⁷² Minoa, the moon. Plutarch describes the season very precisely, when Osiris was supposed to have been thus confined. It was in the month Athyr, upon the seventeenth day of that month; when the Etesian winds were passed; when the overflowing of the Nile had ceased, and the country became

⁷¹ Ταυτα δε πραχθηναι λεγουσιν ἐβδομη ἐπὶ δεκαμηνος Αθυρ, ἐν ᾗ τὸν Σκορπιὸν ἥλιος διεξιει. Plutarch. Isis et Osiris. p. 356.

⁷² See before the account of Μην Σεληνη.

dry :

HIEROGLYPHICA SACRA ex Gorlaeo, e Sequino, et Thierchero desumpta.



dry ⁷³ μηκυνομενης δε νυκτος αυξεται το σκοτος, at the time of year when *the nights grow long, and the days are upon the decline*, darkness now encreasing. It was in short upon the *seventeenth day of the second* ⁷⁴ *month after the autumnal equinox*, εν ω τον Σκορπιον ο Ήλιος διεξεισιν : *when the sun passes through Scorpio* : This, if I mistake not, was the precise month, and day of the month, on which Noah entered the Ark, and the floods came. ⁷⁵ *In the six hundredth year of Noah's life, IN THE SECOND MONTH, THE SEVENTEENTH DAY OF THE MONTH, the same day were all the fountains of the great deep broken up—In the self same day entered Noah—into the Ark.* Hence, I think, there can be no doubt, but in this history of Osiris we have a memorial of the Patriarch and Deluge. As this event happened, according to the Egyptian traditions, when the Sun was in Scorpio ; that sign is continually commemorated in the Diluvian hieroglyphics.

⁷³ Ἡ δὲ τῇ φωτὸς μαραινεται, καὶ κρατεῖται δύναμις. Plut. Isis et Osiris. P. 366.

⁷⁴ Διὸ μηνὸς Αἰθυρ ἀφανισθῆναι τὸν Οσίριν λεγασί. Plut. Isis et Osiris. P. 366. Ἐβδόμη ἐπὶ δεκάτην Οσίριδος γενεσθῆαι τελευτὴν Αἰγυπτίοι μυθολογῶσιν. Ibid. P. 367. The Egyptians varied in their rites, as we learn from several passages in Herodotus. They differed also in particular places about the commencement of the year. Hence we find the same history of Osiris commemorated both in autumn, and in spring.

⁷⁵ Genesis. C. 7. v. 11.

DA, PARTICULA CHALDAICA.

IN treating of Danaus, and Danae I surmised, that they were not the names of persons ; but ancient terms, which related to the sacred ship ; and to the rites, which

were introduced by the Ionim, and Dorians from Egypt. I mentioned, that they were each of them compounded of Da-Naue, and Da-Nauos, by which is meant *the ship* κατ' ἐξοχην. For the term *Da* is a Chaldaic particle, equivalent to De, Die, and The, of the Saxon, Teutonic, and other languages. It occurs in the prophet ⁷⁵ Daniel, and, is taken notice of by Buxtorf. נָא, Da, Chaldaice, hæc, ista, hoc, illud. The Priests in Egypt were stiled Decani, as we learn from ⁷⁶ Jamblichus. But Decani, Δεκανοι, seems to be merely a compound of De Cani, by which is meant *the Caben, or Priests*. Da in Damater, which the Ionians rendered Demeter, Δημητρε, was certainly of the same purport. The name related to the ark, and was a compound of Da Mater.; the same as Mather, Methuer, Mithyr of Egypt, and other countries. The name Da Mater, or *the Mother*, was given to it, because it was esteemed the common parent, *the Mother*, of all mankind. As the Ark had manifestly a connection with floods and waters, hence it was, that ⁷⁷ Damater and Poseidon, the Deity of the sea, were often found in the same temple. As a personage she was the same as Μητηρ Θεων, *the mother of the Gods*; to whom Orpheus gives the sovereignty of the main: and from whom he deduces the origin of all mankind.

⁷⁸ Εκ σεο δ' ἀθανάτων τε γένος, θνητῶν τ' ἐλοχέυθη,
Σοὶ ποταμοὶ κρατεόνται αἶψι, καὶ πᾶσα θάλασσα.
All the fountains of the deep obeyed her.

⁷⁵ Daniel. C. 4. v. 27. and c. 7. v. 3. v. 8.

⁷⁶ Sect. 9. p. 165. and 302. Δεκανοὶ καὶ Λειτουργοί.

⁷⁷ Plutarch Sympos. p. 668.

⁷⁸ Orphic Hymn. 26. V. 7.

A colony of the Amonians settled in Thrace, and in these parts are to be found many plain traces of their original history. The river Danube was properly the river of Noah, expressed Da-Nau, Da-Nauos, Da-Nauvas, Da-Naubus. Herodotus calls it plainly the river of Noah without the prefix; but appropriates the name only to one branch; giving the name of Ister to the chief stream, ⁷⁹ Ἀθρυς, καὶ Νῶης, καὶ Ἀστάνης, ἐκδίδουσι εἰς τὸν Ἰστρὸν. It is mentioned by Valerius Flaccus..

⁸⁰ Quas Tanais, flavusque Lycus, Hypanisque, Noasque. This some would alter to Novasque: but the true reading is ascertained from other passages, where it occurs: and particularly by this author, who mentions it in another place.

⁸¹ Hyberni qui terga Noæ, gelidumque securi.

Haurit, et in totâ non audit Amazona ripâ.

Most writers compound it with the particle Da, and express it Da-Nau, Da-Nauvis, Da-Naubis. By those who live upon its banks, it is now called Danau. Stephanus Byzantinus speaks of it both by the name of ⁸² Danoubis and Danoufis. Not far from the Danube is the Borysthenes, called also the Nieper: which latter name it had in the time of Herodotus. ⁸³ Ἀραξος τε καὶ Νάπαξος. This river, like that abovementioned, was expressed with the particle Da pre-

⁷⁹ Herod. L. 4. c. 49.

⁸⁰ Valer. Flaccus. L. 4. v. 719.

⁸¹ Ibid. L. 6. v. 100.

⁸² Δανούβις, ἢ Δανούσις, Ἰστρὸς δὲ ποταμός. The etymology given by this author is worth remarking for its singularity. Ὁ Δανούσις ἐρμηνεύεται, ὥσπερ τε ἀμαρτύνειν ἔχων τὴν αἰτίαν.

⁸³ Herod. L. 4. c. 48.

fixed. This being a secret to later writers, they have joined them inseparably together, and call the river Nieper, or Naper, the Danaper. Hence one of the authors of the *Periplus* mentions ⁸⁴ τον Βορυσθενην ποταμον ναυσιπορον, και τον Δαναπριν λεγομενον. He in another place makes mention Βορυσθενος ποταμος, και Δαναπρεως, of the river *Borysthenes and Danaper*. In the same part of the world is another river, named the Niester. This too they have expressed *Danester*, and ⁸⁵ *Danafter*. Cedrenus, enumerating the rivers upon the western side of the Euxine, mentions both these streams, the Niester, and the Nieper, but with the particle prefixed, as if it were part of the name. ⁸⁶ Μεχρι Δανσβεως, και τς Κυφη ποταμος, τς Δανασρεως τε, και Δαναπρεως. κτ λ. This prefix was introduced among the nations in these parts by people from Egypt and Syria. It was originally a Chaldaic article: but may have been in use among people of another family.

I have mentioned, that the name Dione was properly Ad, or Ada, Iöne. Hence came the term Ideone; which Ideone was an object of idolatry, as early as the days of Moses. But there was a similar personage named Deione, whom the poets supposed to have been beloved by Apollo. This was a compound of De Iöne, *the Dove*: And Venus Dionæa may sometimes have been formed in the same manner. This article seems in some instances to have been pronounced like *the* in our language. Semele, the mother of Dionusus,

⁸⁴ Auctor Periplus Maris Euxini. P. 8. et 16. apud Geog. Vet. Vol. 1.

⁸⁵ Jornandes de rebus Geticis. P. 85.

⁸⁶ Cedrenus. - V. 7. p. 464.

was called Thyone; by which was certainly meant *The Iōne*, or Dove. The poets from hence stiled Dionufus Thyoneus. This is analogous to the former, and fignifies *the Ioneus, The God of the Ionah*, or Dove. He was alfo called Ὕας, Hyas, as Zeus was stiled Ομβρίος, Ombrius; both which terms fignify the Deity of ⁸⁷ rain. The prieftefs of the God had hence the name of Hyas, and alfo Thyas. Thyas fignifies *The Hyas*: Thyades, *The Hyades*. Why Dionufus had this title, and why at his myfteries and orgies they echoed the terms ⁸⁸ Hyas Atis; or as the Grecians expreffed it Ὕης Ἀττης, *the Lord of fhowers*, need not I think be explained. The conftellation of the Hyades in the heavens was a watry fign, and fuppofed to have been a memorial of fome perfonages, who are represented as the nurfes of Dionufus. They were the daughters of Oceanus and ⁸⁹ Melitta, and refided once at Nufa. It is faid of them, that they had a renewal of life: In juvenes mutatæ funt. Their hiftory is defcribed by ⁹⁰ Hyginus: and it is alfo mentioned by Ovid.

⁹¹ Ora micant Tauri feptem radiantia flammis,
 Navita quas Hyadas Graius ab imbre vocat.
 Pars Bacchum nutritiſſe putant: pars credidit eſſe
 Tethyos has neptes, Oceanique ſenis.

⁸⁷ Plutarch tries to refine upon this hiftory, but idly. Τον Διονυſον Ὕην, ὡς κυρίον τῆς ὑγρῆς φύσεως. *Isis et Osiris*. P. 364.

⁸⁸ Demofthenes. περὶ γεφ. P. 516. Strabo. L. 10. P. 723.

⁸⁹ Hyginus. Fab. 182.

⁹⁰ Ibidem.

Ὁ δὲ Φερεκύδης τὴν Σεμελὴν Ὕην λέγει, καὶ τὰς Διονυſοῦ τροφὰς Ὑάδας. *Ety-molog. Mag.*

⁹¹ Faſtor. L. 5. v. 165.

The ancients often represented the same Deity both as masculine and feminine. They had both Cacus and Caca, Lunus and Luna; also Ianus and Iäna. Diana is a compound of De Iäna, and signifies the Goddess Iäna. That her name was a feminine from Ianus, we may learn from Macrobius, who quotes Nigidius for his authority. ⁹²Pronunciavit Nigidius Apollinem Ianum esse, Dianamque Ianam. From this Iäna with the prefix was formed Diana, which, I imagine, was the same as Dione.

⁹² Sat. L. i. c. 10. p. 158.

O F

JUNO, IRIS, EROS, THAMUZ.

IT has been mentioned that Juno was the same as Iöna : and she was particularly stiled Juno Argiva. The Grecians called her Hera ; which was not originally a proper name, but a title, the same as Ada of the Babylonians, and signified *the* ¹ *Lady*, or *Queen*. She was also esteemed the same as Luna, and Selene, from her connexion with the Ark ; and at Samos she was described as standing in a Lunette, with the lunar emblem upon her ² head. In consequence of which we find her in some ancient inscriptions distinguished by the title of Luna Regina.

³ Veronæ in Domo Trivellorum.

J U N. L U N.

R E G. S A C R.

¹ Heer, Herus, Heren, Haren, in many languages betokened something noble. Hence Ἥρα, αλχη. Ἡρανος, βασιλεus. Hesych.

² See the plate with a coin from Spanheim.

³ Gruter. Inscript. Vol. 1. p. 25.

She was called ⁴ Inachis and Inachia by the poets ; and represented as the Queen of heaven, the same as Astaroth, and Astarte of Sidon and Syria. It is said of Juno, that she was sometimes worshiped under the ⁵ symbol of an egg : so that her history had the same reference, as that of Oinas, or Venus. She presided equally over the seas ; which she was supposed to raise and trouble, as she listed.

⁶ His ego nigrantem commixtâ grandine nimbum

Desuper infundam, et tonitru cœlum omne ciebo.

She also produced calms, and salutary breezes ; as we are informed by another Poet :

⁷ Ἥρα παρβασιλεια, Διος συλλεκτηρα μακαιρα,

Ψυχροτροφες αυρας θνητοις παρεχουσα προσηνεις*

Ομβρων μεν διερων, ανεμων τροφε, παντογενεθλε.

Isis and Io had the same department. ⁸ Io ab Ægyptiis Ifidis nomine culta, et tempestatibus et navigantibus præfecta est. Isis, Io and Ino were the same as Juno ; and Venus also was the same Deity under a different title. Hence in Laconia there was an ancient statue of the Goddess stiled Venus Junonia : ⁹ Ἰοανον δε αρχαιον καλεσιν Αφροδιτης Ἥρας. Juno was also called Cupris, and Cupra ; and under that title was worshiped by the ¹⁰ Hetrurians.

As Juno was the same as Iönah, we need not wonder

⁴ Ovid. Metamorph. L. 9. v. 686.

⁵ Cæl. Rhodigin. L. 18. c. 38.

⁶ Virgil. Æneid. L. 4. v. 120.

⁷ Orphic. Hymn. in Junon. 15.

⁸ Natalis Comes. L. 8. p. 468.

⁹ Pausanias. L. 3. p. 240.

¹⁰ Τὴν Ἥραν ἐκεῖνοι Κυπρᾶν καλοῦσι. Strabo. L. 5. p. 369.



*Juno Sarrica Selenitis
cum populo sacro.*

at the Iris being her concomitant. This was no other than the Rainbow, which God made a sign in the heavens; a token of his covenant with man. This circumstance is apparently alluded to by Homer, in a reference to that phenomenon; where he speaks of it as an appointed sign. The passage is very remarkable. The poet is speaking of some emblazonry upon the cuirass of Agamemnon, which he compares to the colours in the celestial bow.

¹¹ Ἰρίσιν εἰκότες, ἄσε Κρονίων
 Ἐν νεφεῖ στήριξε, ΤΕΡΑΣ ΜΕΡΟΠΩΝ ἀνθρώπων.
 Like to the bow, which Jove amid the clouds
 Placed as a token to desponding man.

In another place he speaks of this phenomenon in the same manner.

¹² Ἦντε πορφύρεν Ἰρην θνητοῖσι τανυσσῇ
 Ζεὺς ἐξ οὐρανοθεν τέρας ἐμμεναι.
 Just as when Jove mid the high heavens displays
 His bow mysterious for a lasting sign.

In a hymn to Selene, ascribed to Homer, there is again mention made of the Iris being placed in the heavens as a token:

¹³ Τεκμῶς δὲ βροτοῖς καὶ σῆμα τετυκται.
It was exhibited to mortals for an intimation, and sign. As the peacock in the full expansion of his plumes displays all the beautiful colours of the Iris; it was probably for that

¹¹ Iliad. A. V. 27.

¹² Iliad. P. V. 547.

¹³ V. 13.

reason made the bird of Juno instead of the Dove, which was appropriated to Venus. The same history was variously depicted in different places; and consequently as variously interpreted.

This beautiful phænomenon in the heavens was by the Egyptians stiled Thamuz, and seems to have signified *the wonder*. The Grecians expressed it Thaumaz: and from hence were derived the terms θαυμαζω, θαυμασιος, θαυμασος. This Thaumaz they did not immediately appropriate to the bow; but supposed them to be two personages, and Thaumaz the parent. The Rainbow and Dove were certainly depicted together in hieroglyphics. Hence, when Juno is entering the heavenly abodes, Ovid makes Iris her concomitant, whom he stiles ¹⁴ Thaumantias, or the ¹⁵ daughter of wonder.

Læta redit Juno; quam cœlum intrare parantem
Roratis iustravit aquis *Thaumantias Iris*.

What the Grecians called Iris seems to have been expressed Eiras by the Egyptians; and was a favourite name with that people. The two female attendants upon Cleopatra, who supported her in her last moments, were named ¹⁶ Eiras, and Charmion; which I should interpret the Rain-

¹⁴ Ovid Metamorph. L. 4. V. 478.

¹⁵ In like manner Hesiod describes her.

Θαυμαντος θυγατηρ, ποδας ωκεα Iris. Theogon. V. 780.

Imbriferâ potitur Thaumantide Juno. Statius. Sylv. L. 3. c. 3. v. 812.

Both Thaumaz and Thamas were the same as Themis, who by Lycophron is represented as the daughter of the Sun. V. 129. Schol.

¹⁶ Εἰρας ἡ Κλεοπάτρας κούρευτρα, καὶ Χάρμιων. Plutarch. in Antonio. P. 954. Columba, Οἶνας, a Syris dicta est Charmion, vel Charmiona. Bochart. Hierozoïc. Pars. 2da. L. 1. c. 1.

bow, and Dove. The Greeks out of Eiras formed Eros, a God of Love; whom they annexed to Venus, and made her son. And finding that the bow was his symbol, instead of the Iris, they gave him a material bow, with the addition of a quiver and arrows. Being furnished with these implements of mischief he was supposed to be the bane of the world.

¹⁷ Σκετλι' Ερως, μεγα πημα, μεγα συγος ανθρωποισι.

This was different from his original character. He is stiled by Plato Μεγας Θεος, a mighty God; and it is said ¹⁸ Εγωτα μεγαλων αγαθων ημων αιτιον ειναι: *That Eros was the cause of the greatest blessings to mankind.* The bows of Apollo, and of Diana, were, I believe, formed from the same ¹⁹ original.

Moses informs us, that the bow in the cloud was instituted as a token of a covenant, which God was pleased to make with man. ²⁰ *And God said, this is the token of the COVENANT, which I make between me and you, and every creature that is with you, for perpetual generations. I do set my bow in the cloud. —and I will remember my COVENANT, which is between me, and you, and every living creature of all flesh: and the waters shall no more become a flood to destroy all flesh.* To this covenant Hesiod alludes, and calls it the great oath. He says, that this oath was Iris, or the bow in the heavens; to which the Deity appealed when any of the inferior divinities were

¹⁷ Apollon. L. 4. V. 446.

¹⁸ Plato. Vol. 3. Sympos. P. 178.

¹⁹ The original word was Cofet, which the Grecians translated τοξος. The Seventy uniformly use τοξος for the bow in the heavens?

²⁰ Genesis. C. 9. v. 12. 15.

guilty of an untruth. On such an occasion Iris, the great oath of the Gods, was appointed to fetch water from the extremities of the ocean; with which those were tried who had falsified their word.

²¹ Πανρα δε, ΘΑΥΜΑΝΤΟΣ θυγατρης, ποδας ωκεα Ιρις
 Αγγελιης πωλειται επ' ευρεα νωτα θαλασσης,
 'Οπποτ' ερις και νεικος εν Αθανατοισιν ορηται.
 Και ρ' οσις ψευδηται ολυμπια δωματ' εχοντων,
 Ζευς δε τε Ιριν επεμψε θεων μεγαν ορκον ενεικαι
 Τηλοθεν εν χρυσει προχωρ πολυνυμον υδωρ.
 Εξ ιερη ποταμοιο ρεει δια νυκτα μελαινην
 Ωκεανοιο κερας.

I am induced to think that Iris and Eros were originally the same term; and related to the Divine Love exhibited in the display of the bow, which it pleased God to make a test of his covenant with man. But a difference arose in time: and the former was appropriated to the phænomenon in the heavens; and of the latter was formed a boyish Deity: by which means it was made to vary from its original purport. The attendant upon Cleopatra was named Iras: and the servant who was employed by Marcus Antonius to do him the last office, when he wanted to be dispatched, was ²² Eros. Hence I am led to imagine that they were the same name; only represented, after the mode of the country, masculine or feminine, according as they were applied. There was a particular kind of chaplet, familiar

²¹ Hesiod. Theog. V. 780.

²² Plutarch in Antonio.

among the Greeks; and composed, *ἐκ πάντων ανθεων*, of every kind of flower. It was called Eros: undoubtedly from having all the variety of colours, which are conspicuous in the Iris. When there are two terms or titles, which have a reference to the same object; the Greeks generally form some degree of relation between them. Thus, in the present instance, Plutarch takes notice that the Poets are very wild in their notions of the God of Love: but there is one circumstance in which he thinks they are right, however they may have been led to the discovery: and this was in making Eros the son of Iris by Zephyrus the western wind. And he accordingly quotes from some ancient anonymous author a line or two to that purpose. ²³ *Ολιγα δε ειρηται μετα σπερδης αυτοις (ποιηταις) ειτε κατα νεν και λογισμον, ειτε συν Θεω της αληθειας ανηταμενοις· ων εν εσι και το περι της γενεσεως (τε Ερωτος)· Δεινοτατον Θεων γεινατο ευπεδιλος Ιρις, χρυσοκομα Ζεφυρω μιχθεισα.* From these data I think we may infer that Eros and Iris were the same. After the descent from the Ark, the first wonderful occurrence was the bow in the clouds, and the covenant, of which it was made an emblem. To this purpose there seems to be a verse of Parmenides, quoted from the author above:

²⁴ *Πρωτισον μεν Ερωτα Θεων μητιζετο παντων,*
At this season another æra ²⁵ began: the earth was sup-

²³ Plutarch. Amatorius. Vol. 2. p. 765.

²⁴ Plutarch. Amatorius. Vol. 2. p. 756.

²⁵ *Απλαρες κλωθεσι πολυτροπα νηματα Μοιραι.* Nonnus. L. 41. p. 1070. v. 23. Eros by Hesiod is the first, who is made to appear after the chaotic state of nature. Theog. V. 120.

posed to be renewed; and time to return to a second infancy. They therefore formed an emblem of a child with the rainbow, to denote this renovation in the world; and called him Eros, or Divine Love. But however like a child he might be expressed, the more early mythologists esteemed him the most ancient of the Gods. And ²⁶ Lucian with great humour makes Jupiter very much puzzled to account for the appearance of this infant Deity. *Why, thou urchin, says the father of the Gods, how came you with that little childish face, when I know you to be as old as Iapetus?* Hence he is called in the Orphic Argonautics

²⁷ Πρεσβυτατον τε, και αυτοτελη, πολυμητιν Ερωτα.

The Greek and Roman Poets reduced the character of this Deity to that of a wanton, mischievous pigmy: but he was otherwise esteemed of old. He is in the quotation above stiled δεινοτατον Θεων: and by Phædrus in Plato, ²⁸ μεγας θεος ο Ερως, και ΘΑΥΜΑΣΤΟΣ—εν πρεσβυτατοις των Θεων. Plato here in the term θαυμασος has an eye to the ancient Amonian name Thaumaz, and Thamuz. Plutarch in his account of Eros has the same allusion: ²⁹ Μακαριον, ως αληθως, εκεινο, και θαυμασιον καλον. At the beautiful appearance of the bow in the heavens, it pleased God to make his promises to man; and to take off the curse from the earth: and to ordain, that there should be some respite from labour. The very name of Noah was ³⁰ rest. This

²⁶ Lucian. Vol. 1. p. 121.

²⁷ Orph. Argonaut. V. 422.

²⁸ Platon. Sympos. Vol. 3. p. 178.

²⁹ Amatorius. P. 765.

³⁰ Hesychius.

Hesiod seems to allude to, when he describes Eros first appearing:

³¹ Ἡδ' Ἔρως, ὃς καλλίστος ἐν ἀθανάτοισι θεοῖσι,
Λυσιμέλης.

Love also was produced, the most beautiful of the Gods: Love, the soother, and softener, who unbends the wearied limbs. By some he is made the son of Cronus, who produced him, and at the same time all the winds which blow.

³² Αὐτὰρ Ἔρωτα Κρόνος, καὶ πνεύματα πάντ' ἐτεκνῶσε.

The anonymous Poet in Plutarch made him the son of Zephyrus: others, the son of Venus, or the Dove. Which variety of notions arose from the different manner of expressing, and also of interpreting, the ancient hieroglyphics. Hesiod makes him posterior to the earth: on the other hand, Aristophanes carries his birth as far back as Chaos. But it must be considered that the confusion, which prevailed at the Deluge, is often represented as the chaotic state of nature. For the earth was hid, and the heavens obscured; and all the elements in disorder. *At this season*, according to ³³ Aris-

³¹ Hesiod. Theogon. V. 120. He calls the Deity Ἔρως, not Ἔρως. Ὁ Διόνυσος ἈΥΣΕΩΣ ἐστὶν αἰτίος, δῖο καὶ ἈΥΣΕΥΣ ὁ Ὄρεος καὶ Ὀρφεὺς φεφιν.

Λυσεῖς ἐκ τε πόνων χαλεπῶν, καὶ ἀπειρονόοις ἔρῳ.

Olympiodor. Comment. in Phædonem.

Σπέρμα πολυμνητόν, πολυωνυμέ, Λυσιε Δαίμον. Orph. Hymn. 49. v. 2.

³² Orph. Fragment. 22. According to Phædrus in Plato, Eros, Love, had neither father nor mother. Sympos. P. 178.

³³ Χάος ην, καὶ νύξ, Ἐρεβός τε μέλαν πρῶτον, καὶ Τάρταρος· εὐρύς

Γῆ δ', ἐδ' ἀήρ, ἐδ' ἔρανος ην, Ἐρεβός δ' ἐπ' ἀπειροῖσι κόλποις.

Τίχτει πρῶτιστον ὕπννεμιον Νύξ ἢ μελανοπτερός ὢν,

Ἐξ ἧ περιτελλομέναις ἀραις ἐβλάσανεν Ἔρως ὁ ποσεινός,

Στιλβῶν· νῶτον πτερύγῳ χρυσεαῖν. Aristophan. in Avibus. V. 692.

tophanes,

tophanes, *sable-winged night produced an egg; from whence sprouted up like a blossom Eros, the lovely and desirable, with his glossy golden wings.* The egg is called $\omega\omicron\nu\ \upsilon\pi\eta\nu\epsilon\mu\iota\omicron\nu$; which is interpreted *Ovum absque concubitu*: but it likewise signifies³⁴ $\upsilon\epsilon\tau\iota\omicron\varsigma$, rainy. This was certainly the egg of Typhon; an emblem of the Ark, when the rain descended: and it may, I think, be proved from a like piece of mythology in Orpheus concerning Protogonus, the first man upon earth; who was certainly designed to represent the great Patriarch; and is set off with the like hieroglyphical ornaments, as are to be found above.

³⁵ Πρωτογονον καλεω, διφυη, μεγαν αιθεροπλαγκτην,

Ωογενη, χρυσεαισω αγαλλομενον πτερυγεσσιν.

I invoke Protogonus, the first of men: him, who was of a twofold state, or nature: who wandered at large under the wide heavens; inclosed in an ovicular machine, (whence he was termed Ωογενης, Ovo genitus) who was also, hieroglyphically, depicted with golden wings.

Γενεσιν Μακρων, θνητων τ' ανθρωπων.

The same was the father of the Macares (stiled Heroes, Αθανatoi, 'Ηλιαδαι, the Demigods, and Dæmons) the parent also of all mankind.

Οσσων ὅς σκοτοεσσαν απημαυρωσεν ὀμιχλην.

³⁴ Ὑπηνεμιον ανεμον, υετον. Hesychius. The egg is also stiled Ωον Ζεφυριον. *And God made a wind to pass over the earth, and the waters asswaged.* Genes. C. 8. v. 1. Damascius stiles the egg το κυθμενον, και το κυον ωον. MS. quoted by Bently in his celebrated Epistle to Mills. P. 3.

³⁵ Orphic. Hymn. 5. In all these symbols the term Διφυης continually occurs: Πρωτογονος διφυης, Διονυσος διφυης, Κεκροψ διφυης, Ερως διφυης, Ωαννης διφυης in Berofus. All these relate to one person, and the same history.

who dispelled the mist and darkness, with which every thing had been obscured. The golden wings, which are given to these personages, were undoubtedly taken from the tints of the Iris: and these descriptions are borrowed from ancient hieroglyphical pictures; where the same emblem was differently appropriated; yet still related to the same historical event. Protogonus is stiled διφυης; and Eros has the same epithet:

³⁶ Ερασμιον, ἡδυν Ερωτα,

Ευπαλαμον, διφυη.

All symbolical representations were, I should think, in their very nature ambiguous; and could never be uniformly and precisely defined. Eros, who was the first wonderful phenomenon, seems sometimes to be spoken of as Phanes, who was also called Dionusus.

³⁷ Εξανεφηνε θεοις ὥραν καλλιστον ιδεσθαι,

Ὅν δὴ νυν καλεσσι Φανητα τε και Διονυσον,

Ευβεληα τ' ανακτα, και ΑΝΤΑΥΤΗΝ αgridηλον.

Πρωτος δ' ες φαιος ηλθε, Διωνυσος δ' επεκληθη.

He also has golden wings, according to Hermias from Plato:

³⁸ Χρυσειαις πτερυγεσσι φορευμενος.

And he is in the Orphic Argonautics expressly said to be the same as Eros: but contrary to the notion of Aristophanes, he is here made the parent of night;

³⁶ Orphic. Hymn. 57.

³⁷ Orphic. Fragment. apud Macrob. Saturnal. L. 1, c. 18.

Hermiæ Comment. MS. in Platonis Phædrum. Orpheus. Edit. Gesner. P. 405.

³⁹ διφρη, περιωπεια, κυδρον Ερωτα,
 Νυκτος αειγνητης πατερα κλυτον, ον ρα Φανηται
 Οπλοτεροι καλεεσι βροτοι.

He is likewise called Phaethon, and Πρωτογονος :

⁴⁰ Πρωτογονος Φαεθων περιμηκεος Ηερος υιος.

And however these little histories may have been confounded, and differently applied ; yet it will appear plainly upon comparing, that they have all the same tendency : and that they relate to the bow in the cloud, and to the circumstances of the Deluge. This cloud the mythologists represented as a cloak, or covering, out of which Phanes displayed himself : ⁴¹ χιτωνα, η την ΝΕΦΕΛΗΝ, οτι εκ τωτων εκθρωσκει ο Φανης. To him the sons of men looked up, as to an unexpected and much longed for token :

⁴² ΘΑΥΜΑΖΟΝ καθορωντες εν αιθερι φεγγος αελπτον,
 Τοιον αποσιλβει χροος αθανατοιο Φανητος.

If we consider these articles, as they are here circumstanced ; we shall find that they cannot relate to the Chaos, though they are sometimes blended with it. They were taken from emblems, under which the Deluge was repre-

³⁹ Orphic, Argonaut. V. 15. Plato speaks of Phanes as the same as Eros from Orpheus : και μοι δονει και ο Πλατων ευρων παρ' Ορφη τον αυτον τετον (Φανητα), και Ερωτα, και Δαιμονα μεγαλ αποκαλαμενον. κ.τ.λ. Proclus in Platon. Alcibiad. See Bently's Letter to Mills. P. 3.

⁴⁰ Orpheus apud Lactant. de Fals. Relig. L. 1. c. 5.

⁴¹ Damascius Περι πρωτων αρχων, MS. P. 156. See Bently's Epistle to Mills. *And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud.* Gen. c. 9. v. 14.

⁴² Hermias in Platonis Phædrum, MS. quoted by Gesner in Orph. P. 406, and by Bently in his epistle to Mills.

sented,

sented, as well as the phænomena subsequent to that event. But they are difficult to be precisely appropriated; as not only the phænomenon itself, but the Déity, by whom it was instituted, and the person, to whose view it was principally exhibited, are often referred to under the same symbol. Thus the author of the Orphic poetry speaks of Phanes as Eros, also as Πρωτογονος, Διφυης, and ⁴³ Διονυσος διματωρ. He mentions likewise in the same description

Ευδεληα τ' Ανακτα, και ANTATTEHN ⁴⁴ αειδηλον

which signifies *the merciful Lord or King, and the resplendent opposed light*; that is, the reflected colours of the Iris, which arise from their opposition to the Sun. Great obscurity has been brought upon this part of ancient mythology, from the names of these symbols not being precisely adapted, nor uniformly preserved: for they varied in different parts: and suffered great alterations from time. The name also of each hieroglyphic was given to the chief personage; as the author of this poetry acknowledges:

⁴⁵ Αλλαχθεις δ' ονομ' εσχε προσωυμιας προς εκασον

Παντοδαπας κατα καιρον αμειβομενοιο χρονοιο.

Hence among other titles he was stiled Maneros, which signified Lunus Cupido. Under this character the Egyptians

⁴³ Dionusus under the name of Τριτηρηκος stiled Eros.

Κερε Διματωρ,

Ουρεσιφοιτα Ερως. Orph. Hymn. 51. His second mother was the Ark, stiled Δαματηρ and Μητηρ Θεων.

⁴⁴ Macrobian Saturnal. L. 1. c. 18.

⁴⁵ Macrobian Saturnal. L. 1. c. 18. ex Orpheo de Phante.

reverenced a person who seems to have been the same as Thamas or Thamuz : and his rites were attended with the like lamentations and dirges. They ⁴⁶ esteemed him a disciple of the Muses, a great husbandman, and the inventor of the plough.

⁴⁶ See Plutarch Isis et Osiris : and Julius Pollux. *Μακρὸς γεωργίας εὐφεται, καὶ Μεγὰρ μάθεται*. L. 4. c. 7.

B A R I S or B A R I T,

The B A R I T H, תִּרְיָה, of the S S:

B E R O E of Nonnus, L. xli.

ACCORDING to the Grecian manner of expression, the sacred ship of Egypt was stiled Baris, which was another name for the Ark or Thebah. I have taken notice, that from the inflexions, which the word is made to undergo in the Greek language, we may be assured that it was originally rendered Barit. For the nominatives have in numberless instances suffered a change in termination: and we must necessarily apply to the oblique cases, in order to investigate the radix. The terms βαριδος, βαριδι, βαριδα, &c. can only be deduced from βαριδ, which the people of the east pronounced Barit, Barith, and Berith. It was the name of the Ark, but signified properly a *covenant*. It was also a name, by which Mount Ararat was sometimes distinguished; as well as the temple of the Ark, upon that

¹ eminence : and it related to the *covenant* made by God to man.

We read in very early times of a Deity, Baal * Berith in Canaan ; who was worshiped by the men of Shechem, and of no small repute. This, I should think, was no other than the Arkite God ; with whose idolatry the Israelites in general were infected, soon after they were settled in the land. The place is stiled Beth Baal Berith, *the* ³ *temple of the God Berith* ; where there appear to have been large offerings made, from the riches deposited within. Near Sidon was an ancient city, Berith or Barith, of the like purport ; and sacred to the same Deity. It was by the Greeks called Berytus ; and sometimes by the poets Beroë ; being, as was supposed, so denominated from a nymph of the ocean, who was the nurse of Semele. Others make her a mistress of Dionusus. I have taken notice of Venus Architis in Mount Libanus ; and the many memorials of the Deluge in these parts ; and of the worship in consequence of

¹ *Tns Bapidos views.* Strabo. L. 11. p. 803.

² *And it came to pass as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal Berith their God.* Judges. C. 8. v. 33.

³ *And (the men of Shechem) gave (Abimelech) threescore and ten pieces of silver out of Beth Baal Berith.* Judges. C. 9. v. 4.

And when all the men of the tower of Shechem heard that, (how the lower city was taken) they entered into an hold of the house (Beth) of the God Berith—and all the people likewise cut down every man his bough, and followed Abimelech, and put them to the hold, and set the hold on fire upon them : so that all the men of the tower of Shechem died also, about a thousand men and women. Judges. C. 9. v. 46—49.

The tower of Berith. It was the same as Beeroth near Häi, mentioned Joshua. C. 9. v. 17. a city of the Gibeonites.

them at Ascalon, Gaza, Sidon, Hierapolis, &c. The same rites undoubtedly prevailed in this place; which was stiled Barith, from being the city of the Ark. Nonnus supposes the ancient and true name of this city to have been Beroë; and that it was changed to Berytus by the Romans. But this is a great mistake: for the ancient name was Barit or Berit: and it was called Berytus by the Greeks, before the Romans were acquainted with that part of the world. Under the character however of Beroë, which is by him supposed to be the same as Barit, he manifestly alludes to the Ark and Deluge, and to the covenant afterwards made with man. He speaks of Beroë as coeval with the world: for all history, and time itself according to the ⁴ Grecians commenced from the æra of the Ark.

⁵ Πρωτοφανης Βερση πελε συγχρονος ἡλικι Κοσμῳ,
Νυμφης οψιγονοιο φερωνυμος, ἣν μετανασαι
´γισες Αυσονίων ὑπατηϊα φεγγεα ´ρωμης
Βηρυτον καλεσσι.

He speaks of her as a nymph, who had the whole ocean for her possession; the seat of justice, from whence all laws were derived:

⁴ They stiled it the æra of Inachus. Πασα παρ' Ἑλλησι θαυμαζομενη πρᾶξις ἀπο των Ἰναχου χρονων. Euseb. Chron. P. 24. l. 55.

Oanes appeared ἐν τῷ πρώτῳ ἐνιαυτῷ. Alexand. Polyhist. apud Euseb. Chron. P. 6. for time commenced from his appearance.

Της Ἑλληνικης ἱστορίας ἀρχὴν ΑΠΟ ΙΝΑΧΟΥ ΑΡΓΕΙΟΥ: the meaning: of which is *from Noah the Arkite*. Ocell. Lucanus. L. i. c. 3.

⁵ Nonni Dionys. L. 41. p. 1074. v. 3.

⁶ Ποντον εχεις εμον ἔδνον ατερμονα, μειζονα γαιης.
—νιφοεντος Ολυμπε

Ἦρη σκηπτρον εχει, Βερον κρατος εχε θαλασσης.

⁷ Βερον δε χαριζεται ἡνια θεσμων.

He afterwards speaks of this personage in terms which are only applicable to the Ark, and cannot possibly be referred to any other subject.

⁸ Ριζα βιβ, Βερον, πτολιων τροφος, ευχος ανακτων,
Πρωτοφανης, αιωνος ὁμοσπορε, συνθρονε κοσμε,
Ἐδρανον Ἑρμειο, δικης πεδον, ασυ θεμισων—
Ορχομενος χαριτων, Λιβανηιδος ασρον αρεξης,
Τηδυος ισοετηρος, ὁμοδρομος Ωκεανοιο,
Ὅς Βερον εφυτευσεν ἕω πολυπιδακι πασῳ,
Τηδυος ικμαλεοισιν ὁμιλησας ὕμεναιοις,
Ἦνπερ Αμυμωνην επεφημισεν, ευτε ε μητης
Υδρηλης φιλοτητος ὑποβρυχιη τεκεν ευνη.

I have before observed, that one symbol, under which the ancient mythologists represented the Ark, was an egg, called Ovum Typhonis. Over this sometimes a Dove was supposed to have brooded, and to have produced a new creation. It was also represented by a figure of the new⁹ moon, and hence called Meen, Menes, Manes, Μην Αρ-
χαιος and Αρκαιος. In the temple of the Dioscouri in La-
conia there was suspended a large hieroglyphical¹⁰ Egg.

⁶ Nonni Dionys. L. 42. p. 1106.

⁷ Nonni Dionys. L. 41. p. 1074. v. 30.

⁸ Nonni Dionys. L. 41. p. 1060. v. 13.

⁹ See the plate with the representation of Deus Lunus Ovatus Carrhenorum.

¹⁰ Pausanias. L. 3. p. 247.

This egg was sometimes attributed to Leda, and sometimes to Nemesis the Deity of justice. ¹¹ 'Ραμνυς, δημος Αττικης, ενθα τη Νεμεσει ο Ζευς συνεκαθενδησεν, ητις ετεκεν Ωον. This egg the poets supposed to have been hatched by Leda; whence the Διοσκυροι, Dioscouri, were produced. At other times a serpent was described round it; either as an emblem of that Providence, by which mankind was preserved; or else to signify a renewal of life from a state of death; which circumstance was denoted by a serpent: for that animal, by annually casting its ¹² skin, was supposed to renew its life, and to become positis novus exuviis, vegete and fresh after a state of inactivity. By the bursting of this egg was denoted the opening of the Ark; and the disclosing to light whatever was within contained. Nonnus has something similar to this. The ark, fraught with the whole of animal life, and tossed about by an unruly flood, is described under the character of Beroë in labour: to whose delivery Hermes the chief Deity administered.

¹¹ Schol. in Callimach. Hymn. ad Dianam. V. 232. Ram Nous is ο̃ μεγας Noos or Noas, from whom the district was named. The rest of the fable is easily decyphered. Το Τυνδαρειον (ων) ο̃ι ποιηται λεγουσιν ερανοπετες αναφυναι. Plut. Sympos. L. 2. Q. 3. p. 637.

Πρωτογονον καλεω διφυη, μεγαν, αιθεροπλαγτον,

Ωογενη—

—γενεσιν Μακαρων, θνητων τ' ανθρωπων. Orphic. Hymn. 5.

The Baris was represented by an egg: and the ωοειδη δημιουργηματα, those egg-like buildings in the Grecian Hippodromes, were called Barides by Vitruvius.

¹² Κοσμον βελομενοι (ο̃ι Αιγυπτιοι) γραψαι, Οφιν ζωγραφει—καθ' εκασον δε εν αυτον το γηρας αφεισ αποδυεται. Horapollo. L. c. 2. p. 4. The chief Arkite personage was, from the Ark, denominated Αρκαιος, Arcas, Argas, Argus: and he was for the reasons given described as a serpent. Hence we read of Αργας, Οφης, in Hesychius, which is remarkable.

¹³ Εἰς Βερονς ὠδῖνα μογοσοκος ἤλυθεν Ἑρμης.

At the same time the whole earth is said to have been washed with the salutary waters of the ocean : which was an introduction to equity and justice.

Τῇ δὲ λοχευομένῃ πρωταγγελος εἰσέτι θεσμῶν
Ὠκεανὸς πορρεῖ χεῦμα λεχωῖον ἔξυι Κόσμου,
Ἀεναῶ τελαμῶνι χεῶν μιτρεῖμενον ὕδωρ.

He next mentions the approach of an ancient and respectable person, called Æon. He was a prophet ; and had now, like the serpent, renewed his youth, and been washed in the waters of justice. On this account he took off the veil of equity, the bandage, and covering, under which Beroë had been before her delivery confined.

¹⁴ Χερσὶ δὲ γηραλίσσιν ἐς ἀγρίτοκος χροά κερης
Σπαργάνα, πεπλά δίκης, ἀνεκρίσε συντροφὸς Αἰῶν,
Μαντὶς ἐπεσσομένων, ὅτι γηραὸς ἀχθος ἀμειβῶν,
Ὡς ὄφιν ἀδρανέων φολιδῶν σπείρημα τινάξας,
ΕΜΠΙΛΛΙΝ ἙΒΗΣΕΙΕ, λελεῖμενος οἰδμασι θεσμῶν.

Her labour now being past,
Æon came near, the sage of ancient days :
Æon, a prophet fam'd ; who gently reach'd

¹³ Nonnus. L. 41. p. 1060. v. 31.

¹⁴ Nonnus. L. 41. p. 1062. v. 15.

Deucalion, the first of men, was stiled Protogonus ; and he had also from the symbol of the serpent the name of Opus, Serpens. The city Opus in Locris was certainly named in memory of him : and it was on that account farther denominated in the feminine, Πρωτογονείας αἴτι. Pindar. Olymp. Od. 9. P. 87. and 89. The people also were said to have been descendants of Deucalion. See Scholia ibid.

His

His aged hand to Beroë, and withdrew
 The veil of justice, which obscur'd her brow :
 Then loosen'd all her bands. Æon had seen
 Age after age in long succession roll :
 But like a serpent, which has cast his skin,
 Rose to new life in youthful vigour strong.
 Such the reward, which Themis gave the man,
 Wash'd in her healing waters.

This is a very remarkable allusion, in which the Patriarch is plainly figured under the type of time growing young again : and where every circumstance is significant. To this renovation of the world the Orphic verses allude, when it is said of Rhea,

¹⁵ Ἡδὲ παλιν Γαίαν τε, καὶ Οὐρανὸν εὖρυν ἐτίκτεν.

Upon Beroë, whom Nonnus stiles both Paphie, and Κυθέρεια, being delivered, there was an immediate joy through the creation. Every animal testified its gladness. The lion ramped : the pard sported : the neighing of the horse was heard : none of them betrayed any ferity ; but gamboled, and played with the greatest innocence, and affection.

¹⁶ Καὶ Παφίης ὠδίνα τελεσσιγονοιο μαθόντες
 Θήρες ἐβακχεύοντο· Λέων δὲ τις αἶδρον αὐγῶν
 Χειλεῖ μελιχίῳ ῥάχιν ησπαζέτο Ταυρῶν,
 Ἀκροτέροις σωματέσσι φίλον μυκηθμον ἰαλλῶν.

¹⁵ Orphic Fragment. P. 403.

¹⁶ Nonnus. L. 41. p. 1062.

Και τροχαλαῖς βαρυδὲπον ἐπιρρήσων πέδον ὅπλαις,
 Ἴππος ἀνεκροταλίζει, γενεθλίον ἦχον ἀρασσων.
 Καὶ ποδὸς ὑψιπόροιο θορῶν ἐπιβητορὶ παλμῷ
 Παρδαλὶς αἰολονωτὸς ἐπεσκιρτήσε λαγῶν
 Ωρυγῆς δ' ὀλολυγμὰ χέων φιλοπαιγμονὶ λαίμῳ,
 Ἀδρυπτοῖς γενυέσσι λυκὸς προσπτύξατο ποιμνὴν.
 Καὶ τίς ἐνὶ ξυλοχοῖσι λίπων κεμαδοσσοὺν ἀγρὴν
 Ἄλλον ἔχων γλυκύν οἰστρον ἀμιλλήτης χορείῃ.
 Θρηνησῆς ἐριδαινε κυῶν βηταρμονὶ καπρῷ.
 Καὶ ποδάς ορθώσασα, περιπλεχθεῖσα δὲ δειρῇ,
 Ἀρκτὸς ἀδηλητῷ δαμαλὴν ἠγκασσατο δεσμῷ.
 Πυκνὰ δὲ κυρτώσασα φιλεψιὸν ἀντυχὰ κορσῆς
 Πορτὶς ἀνεσκιρτήσε δέμας λιχμῶσα λεαίνας,
 Ἡμίτελες μυκήμα νεῶν πεμπέσθαι γενεῶν.
 Καὶ φιλεῶν ἐλεφαντὶ δράκων ἐψαυεν ὀδόντων.
 Καὶ δρυεὶς ἐφθεγξάντο γαλήναιω δὲ προσώπῳ
 Ἡθαδὰ πεμπε γελῶτα φιλορμειδῆς Ἀφροδίτῃ,
 Τερπομένη ὄραῶσα λεχωῖα παιγνία θηρῶν.

The Ark was certainly looked upon as the womb of nature ; and the descent from it as the birth of the world. Noah and all of the animal creation with him, had been for a long time inclosed in a state of obscurity. On this account the Genius of the Ark, under the character of Rhea and Cybele, is by Lucretius stiled ¹⁷ *Magna Deum mater, materque Ferarum*. The opening the door of their prison house, and their enlargement was esteemed a second issuing to life.

¹⁷ L. 2. v. 598.

Hence,

Hence, when the ancients formed a genius or dæmon from every circumstance in mythology, they supposed the genius of the Ark to preside over the birth, under the name of Lucina, Diana, Juno, and of a Goddess particularly stiled ΠΡΟΘΥΡΑΙΑ, or the Goddess of the door.

¹⁸ Κλυθι μοι, ω πολυσεμνε θεα, πολυωνυμε Δαιμον,
 Ωκυλοχεια παρεσα νεαις θνητων Προθυραια,
 Κλειδουχ', ευαντητε, φιλοτροφε πασι προσηνης,
 Ειλειθυια λυσσα πονυς δειναις εν αναγκαις.
 Μνην γαρ σε καλεις λεχοι, ψυχης αναπαυμα.
 Εν γαρ σοι τοκετων λυσιπημονες εισιν ανιαι,
 Αρτεμις Ειλειθυια, και η σεμνη Προθυραια.

The delivery of Beroë was manifestly the opening of the Ark: and nothing can represent more happily, than the description does above, the rout of animals first bursting from their place of confinement, and shewing every sign of gladness upon their enlargement. Their gamboling and joy is undoubtedly a just representation; and their forbearance and gentleness founded in truth. For there must have been an interval, e'er they returned to their natural ferity: some space for the divine influence still to restrain them; by which they had been hitherto withheld: otherwise, if they had been rendered immediately savage, whole species of animals would have been destroyed. Though Nonnus is a rambling writer, and unacquainted with method, or scheme; yet he is sometimes happy in his representations: and this description is undoubtedly good. He mentions

¹⁸ Orphic Hymn. i.

that there was a twofold Beroë; one, *πρωτοφανης Βερον*—*κοσμῷ συγχρονος*, *coeval with the world*: this gave name to the other, a nymph in aftertimes, *Νυμφης οψιγονοιο φερωνυμος*. He speaks of them sometimes as two places: the one the work of Cronus, *ἣν Κρονος αὐτος εδειμε*; *formed before the clouds were gathered in the heavens; before the thunder rumbled; or the sound of rain was heard: before the first cities upon earth were founded*:

¹⁹ Ουδε συνερχομενων νεφewn μυκητορι ῥομβῳ
Βρονταιη βαρυδραπος εβομβεεν ομβριος ηχω.
Αλλα πολις Βερον προτερη πελεν, ἣν ἅμα γαιη
Πρωτοφανης ενοησεν ὀμηλικά συμφυτος αιων.

ΟΥΠΟΤΕ ΤΑΡΣΟΣ ΕΗΝ ΤΕΡΨΙΜΒΡΟΤΟΣ,
ΟΥΠΟΤΕ ΘΗΒΗ,

ΟΥΠΟΤΕ ΤΙΣ ΠΟΛΙΣ ΗΕΝ ΑΧΑΙΑΣ, ΕΔΕ ΚΑΙ ΑΥΤΗ
ΑΡΚΑΔΙΗ ΠΡΟΣΕΛΗΝΟΣ.

In this ²⁰ description we may, I think, plainly see the history of the prototype; which was not a city, but the original ²¹ Beroë or Berith, from whence the other Beroë, stiled also Berytus, was named. The whole of the forty-first book in Nonnus is taken up with this subject; wherein, under the representation of Bacchus coming into the country about Libanus, and planting the vine, and in-

¹⁹ Nonni Dionys. L. 41. p. 1036.

²⁰ The history of the Ark, and of the city denominated from it, are by this poet continually confounded: yet the original history is plain.

²¹ Berith, from whence have been formed Beroë and Berytus, signifies a covenant; and relates to the great covenant, which the Deity was pleased to make with man; of which the bow in the cloud was a memorial.

roducing agriculture, he gives a true history of the sons of Chus, who really came into these parts, and performed these things. They brought with them the traditions, of which I have been speaking. They founded the temple of Venus Architis; and built the city, which Nonnus styles Beroë, and Berytus, in memory of ²² Berith, the Ark, and the covenant. But the poet sometimes misapplies the history, and gives to the city what belonged more truly to the original, whence it was named. The Ark we know was the ultimate, from whence all things were to be deduced. All religion, law, and justice, were from thence derived: particularly the seven Noachic precepts, which were supposed for some ages to have obtained universally. To this memorable history Nonnus more than once alludes: but attributes the whole to the city Berytus; from whence he makes justice to be dispensed over the face of the earth.

²³ δικάζει

Βηρυτος βιοτοιο γαληναιοιο Τίθηνη

Γαιαν ὅμῃ, καὶ ποντον, ἀκαμπεῖ τειχεῖ θεσμων·

Ἀσεα πυργωσασα μια πτολις ἀσεα κοσμῃ.

This could not be true of Berytus, as a city: for it never had that extensive influence. It was not of more power, or eminence, than Byblus; and far inferior to Sidon, and to other cities in its neighbourhood. I cannot help thinking that Nonnus has confounded two cities, and two emblems, in these descriptions. He through the whole speaks of Be-

²² Καὶ Βερυθίου ἀπὸ τοῦ ἐπὶ τοῦ ἀστυ χαραξάι. Nonnus. L. 41. p. 1068.

²³ Nonnus. L. 41. p. 1076.

roë and Berytus, as the same: and thinks, that the names are of the same purport. But I do not believe, that Berytus and Beroë were the same. I take the latter to have been the city in Syria called Berœa, at no great distance from the former. Both places were denominated from circumstances relating to the Ark; and indeed from the same object under different types. Berytus was named from Berith *the covenant*; from whence Baal Berith had this title. But Beroë was so called from the Ark being esteemed a bier, or tomb, *ἑλκίς καὶ σόρος Οσείδος*. Most of the shrines in Egypt were looked upon in the same light. In another place Nonnus seems to attribute these things more truly to the original Berith, which he represents as a nymph: and says, that at her delivery the four winds wafted law and justice through all the habitable parts of the earth.

²⁴ ἐχύτλωσαντο δὲ κερην

Τεσσαρες ασεα παντα διππευοντες αηται,

Εκ Βερονς ινα γαιαν ὁλην πλησωσι θεμισων.

He had above stiled Berytus, *βιοτοιο τιθηνη*, *the nurse or parent of life*: and of life, *γαληνηοιο* *attended with a calm*; when peace and comfort took place. And he mentioned that from the same quarter proceeded universal law, and equity. These things could not relate to the city Berytus; but to the prototype the Ark, stiled Berith, they are perfectly applicable: for from thence these happy circumstances did proceed. He seems before, when he described the labour of Beroë, to have alluded to the earth being in a state

²⁴ L. 41. p. 1062.

of impurity, whose foulness nothing less than the ocean could purge away.

²⁵ Τῇ δὲ λοχευομένη —

Ωκεανὸς πορὲ χεῦμα λεχωῖον ἱετὶ κοσμοῦ.

There is in the same poet another remarkable allusion to the Mosaic accounts of the Deluge. At the time of this calamity the earth was in a manner reduced to its chaotic state; all the elements being in confusion. The Ark providentially weathered the storm; and got rid of the gloom, with which it had been a long time oppressed. At last the Dove was sent out, which returned to the window of the Ark, and was through that opening taken in. All this we find mentioned in the history of Beroë.

²⁶ Πρῶτῃ κυανέῃς ἀπεσεισατο κωνὸν ὀμικλῆς,
ΚΑΙ ΧΑΕΟΣ ΖΟΦΟΕΣΣΑΝ ΑΠΕΣΤΥΦΕΛΙΞΕ
ΚΑΛΥΠΤΡΗΝ.

²⁷ Πρῶτῃ Κυπρίῳ ἐδεκτο φιλοξείνῳ πυλῶνι
Ἐξ ἄλος.

Loft in the gloom of night sad Beroë lay :
But soon shook off her dark Chaotic veil,
And rose again to light. She first unbarr'd
Her friendly window to the auspicious Dove
Returning from the sea.

Nonnus was a native of Panopolis in Egypt; and the Dionysiaca of this poet are a rhapsody compiled from hiero-

²⁵ L. 41. p. 1062.

²⁶ L. 41. p. 1056. 1058.

²⁷ By Κυπρίῳ is meant Venus, *Cypris*, the same as the Dove.

glyphical descriptions: also from translations of antient hymns of that country. The substance of these he has taken and dressed up in the Grecian taste; but without any system, or method. Some of the original Egyptian expressions are to be observed in the course of his representations. The purport of these he did not precisely know; yet he has faithfully retained them; and they sometimes contain matter of ²⁸ moment.

There are some other verses of this poet, of which I must here make mention, as they contain an address to Venus Cutherea, who rose from the sea: and have many allusions to the Noachic Dove, to the new birth of the world, and the renovation of time and seasons.

²⁹ Ριζα βιξ Κυθερεια, φυτοσπορε, μαια γενεθλης,
ΕΛΠΙΣ ΟΛΟΥ ΚΟΣΜΟΙΟ, ΤΗΣ ΥΠΟ ΝΕΥΜΑΤΙ ΒΥΛΗΣ,
ΑΠΛΑΝΕΕΣ ΚΛΩΘΟΥΣΙ ΠΟΛΥΤΡΟΠΑ ΝΗΜΑΤΑ
ΜΟΙΡΑΙ.

Ειρομενη θεσπιζε, και ως βιοτοιο τιθηνη,
Ως τροφος Αθανατων, ως συγχρονος ήλικι κοσμω,
ΕΙΠΕ, ΤΙΝΙ ΠΤΟΛΕΩΝ ΚΤΛ.

We find, that the thread of life had been interrupted; but from the appearance of Venus, the Dove, it was renewed by the Fates, and carried on as before. They are the words of Harmonia to Venus, wherein among other things she is inquiring, in what place equity resided; and whether Beroë was not the seat of justice.

²⁸ Such are κλυττην χαεος, πεπλα δικης, βιοτα τροπις, ήνια θεσμων, εξυ κοσμω, ριζα βιξ, λελημενος οιδμασι θεσμων.

²⁹ L. 41. p. 1070.

Root of all life, great vegetative Pow'r,
 The world's late consolation, by thy hand
 All things were brought to light ; and at thy word
 The Fates renew'd their long neglected toil.
 Oh ! tell me, for thou know'st : thy fostering care
 Saved the great founders of the human race
 Amid the wreck of nature : Power supreme,
 Say, in what favourite spot, what happy clime,
 Has Justice fix'd her seat ? To thee I sue,
 To thee, coeval with the mundane frame.

The ancients were in general materialists, and thought the world eternal. But the mundane system, or at least the history of the world, they supposed to commence from the Deluge. This, as I have before observed, was their ultimate : and the first idolatry next to Zabaism seems to have been founded upon traditions of this event. It consisted in the worship of the Archite Deity under the symbol of a Dove, called Cupris, Ionah, Oinas, Venus. Of this Epicharmus very truly takes notice in speaking of the worship in the first ages.

³⁰ Ουδε τις ην κεινοισιν Αρης θεος, ουδε κυδοιμος,
 Ουδε Ζευς βασιλευς, ουδε Κρονος, ουδε Ποσειδων,
 Αλλα Κυπρις βασιλεια. κτλ.

People knew not yet
 The God of armies, nor the din of war.
 Jove, and his fire, and he who rules the main,
 Did not exist : no Deity was own'd,
 Save Cupris, Queen of Heaven.

³⁰ Athænaus. L. 12. p. 510.

The persons however, who were stiled Baalim, had a great regard paid to their memory, which at last degenerated into a most idolatrous veneration.

VARIOUS

V A R I O U S T Y P E S.

SEIRA, CUPSELIS, MELITTA,
RHOIA, RIMMON, SIDE, MA-
CON : also of SCUPHOS, HIPPOS,
and the sacred Contest.

AS all the great occurrences of old were represented by hieroglyphics ; and as these were at times variously exhibited ; we may in consequence of it perceive many different emblems, which manifestly relate to the same history. The Ark in particular was described under various symbols : and there is a fragment of the Orphic poetry, quoted by Natalis Comes, where it is spoken of as an hive, and called Seira, or *the hive of Venus*.

¹ Ὕμνεομεν Σειρην πολυωνυμον Αφρογενειης,
Και πηγην μεγαλην βασιληϊον, ἧς ἀπο πάντες
Ἀθάνατοι, πτεροεντες, ἀνέβλασαν Ἐρωτες.

¹ L. 6. p. 313.

Let us celebrate the hive of Venus, who rose from the sea : that hive of many names : the mighty fountain, from whence all kings are descended ; from whence all the winged and immortal Loves were again produced. Some interpret Σειρα, Seira, *a chain* ; because it so occurs in the common acceptance : and many of the ancients allude to this history under a mysterious notion of a chain. It certainly has this signification : but the context in these verses shews that it cannot be understood so here. We learn from Hesychius, that Seira among other interpretations signified Melitta, *a bee* ; *also an hive, or house of Melitta* : Σειρα, ΜΕΛΙΤΤΑ, ἡ ΜΕΛΙΤΤΗΣ ΟΙΚΟΣ. Such is the sense of it in this passage : and the Ark was thus represented in the ancient mythology, as being the receptacle, from whence issued that swarm, by which the world was peopled. It was therefore truly stiled πηγη, *the fountain*, ἥς ἀπο παντες ἀνεβλασησαν Ἐρωτες ; *from whence the Loves*, by which is meant the Iönim, *were again produced* ; all the supposed sons of Eros and Iönah, who had been in a state of death. The Seira is the same in purport as Baris, Theba, Cibotus, Aren, Larnax, Bœotus ; and hence stiled Σειρα πολωνυμος, or *Seira with many names*.

It may seem strange that the Greeks should be so ignorant in respect to their own mythology : yet it is manifest, that they were greatly mistaken. Of this we have a notable instance in the term, about which we are treating. Both ² Theopompus and Hellanicus thought that by Seira was meant a chain : and as the ancient name, Ακμων, Ac-

² Fulgentii Mytholog. L. i. c. 2. p. 630.

mon occurred often in their history, they interpreted this an anvil. In consequence of which they described Iönah, or Juno, as bound with fetters, and suspended between heaven and earth, with an anvil at her feet. This notion is as old as ³ Homer. Yet, however authorized by antiquity, it is founded on a mistake: and we may be assured, that by Seira was meant a hive: and Acmon was a title given to the Cyclopiian Deity, the same as Nilus, Ouranus, and Osiris; of whom I have spoken ⁴ before.

From what has preceded we may perceive, that Seira was no other than Damater, the supposed mother of mankind; who was also stiled Melitta, and Meliffa; and was looked upon as the Venus of the east. It was properly a sacred receptacle: whence it is by Hesychius above stiled *Μελιττης οικος*, *the temple or house of Melitta*. This Deity was the same as Mylitta of the Babylonians and Arabians, who is mentioned by ⁵ Herodotus as enjoying among those nations joint honours with Dionusus. The priests of the Seira were called Melittæ, and Meliffæ, from this Deity, whom they worshiped: and the votaries in general had that appellation. Many colonies went abroad under this appellation; and may be plainly traced in different parts of the world: but the Grecians have sadly confounded the histories, where they are mentioned, by interpreting Meliffæ

³ Iliad. O. V. 20. Iliad. Θ. V. 25.

⁴ Vol. I. p. 514. Acmon, like Almon, related properly to the God Lunus. Ac-Mon signified *illustris Deus Lunus*: and from hence came the connexion between Acmon and Seira.

⁵ L. I. c. 131. c. 199.

bees. ⁶ Philostratus mentions, that, when the Athenians sent their first colony to Ionia, the muses led the way in the form of bees. And Herodotus says, that all the northern side of the Danube was occupied by ⁷ bees. When the shepherd Comatas was inclosed in an Ark, ⁸ bees were supposed to have fed him. Jove also upon mount Ida was said to have been nourished by ⁹ bees. When the temple at Delphi was a second time erected, it was built by bees; who composed it of wax, and feathers, brought by Apollo from the ¹⁰ Hyperboreans. Such are the Grecian accounts: but the Melissæ, thus interpreted, were certainly priests and priestesses of the Ark, stiled Seira, Theba, Selene, and Damater. When Pindar mentions ¹¹ *Μελισσας Δελφιδος κελαδον*, *the voice of the Delphic Melissa*; the Scholiast tells us, that the Melissæ were the priestesses of Damater; and that, according to some writers, all the female attendants of that Goddess were so called. And he farther adds, *that these were the persons, who first cultivated the fruits of the earth; and taught mankind agriculture; by which they weaned them from their foul and unnatural* ¹² *repasts*. Conformably to this

⁶ *Μεσαι ἤγοντο τῶ ναυτικῶ ἐν εἰδὲι μελισσῶν.* Icon. L. 2. p. 793.

⁷ *Ἑρμῆς λεγῶσι, Μελισσαι κατεχουσι τὰ πέραν τοῦ Ἰσθμοῦ.* L. 5. c. 10.

⁸ Theocrit. Idyll. 7. v. 81.

⁹ Callimach. Hymn. in Jov. V. 50.

¹⁰ Pausan. L. 10. P. 810. *Δευτέρου ὑπο μελισσῶν τὸν ναόν.*

¹¹ Pyth. Ode 4. p. 239. *Μελισσας κυρίας τὰς τῆς Δημητρὸς Ἱερείας κτλ.* The Scholiast upon Theocritus in like manner says, *τὰς ἑταίρας* (or, as some read, *ἱερείας*) *αὐτῆς (Γερσεφονῆς) καὶ Δημητρὸς Μελισσας λεγέσθαι.* Idyll. 15. v. 94.

¹² *Ἀλληλοφαγίαν.* Ibid.

this we learn also from ¹⁴ Porphyry, that the ancients called the attendants upon Damater Melissæ: and farther Σεληνην τε—Μελισσαν εκαλουν: *they likewise called Selene Melissa*. From hence, I think, we may be certain, that by Melissa was meant the Deity of the Ark; which was represented under the symbol of Seira, the hive; by Hesychius rendered Μελιττης οικος. And we may be farther assured, that all these fables about bees related to colonies of the Melisseans; who settled in different parts, and performed all, that is mentioned. At the same time I make no doubt, but that the bee was an hieroglyphic, by which Melitta was described: and it is to be found as a sacred, and provincial, emblem upon coins, which were struck at places, where she was worshiped. But the Greeks did not properly distinguish between the original and the substitute: and from thence these mistakes arose. The Melissæ were certainly female attendants in the Arkite temples, who used to sing the sacred hymns. Hence Damater, and Persephone had the title of Μελιττωδης from these songs made to their honour. Homer, speaking of a mysterious grotto, sacred to the nymphs in Ithaca, by which was meant an ancient Arkite Petra, among other circumstances mentions,

¹⁵ — ενθα δ' επειτα τεθαιδωσσυσσι Μελισσαι.

These words the commentators apply literally to bees.

Ην χρονος, ηνικα φωτες απ' αλληλων βιον ειχον Σαρκοδακη, κρεισσων δε τον ηττονα φωτα δαιζε. Ex Sexto Empirico Orphica. Vide fragmenta Orphei apud Gesner. P. 378.

¹⁴ De Antro Nymphar. P. 261. c. 1. Και τας Δημητρος ιερειας—Μελισσας οι παλαιοι εκαλουν. Σεληνην τε—Μελισσαν εκαλουν.

¹⁵ Odyss. N. V. 106. It stood in the harbour sacred to the God Phorcun.

But the whole is a mystery, which probably Homer did not understand. Thebotha, Θεβωθα, from whence the strange word τεβαιβωσσσι is formed, signifies *the Ark*; as we may learn from ¹⁶ Clemens Alexandrinus: and the terms τεβαιβωσσσι Μελισσαι relate to a temple, where the Melissæ of Damater sang hymns in memory of the Ark Theba, called also Thebotha.

The Ark was likewise stiled Cupselis, Κυψελis, a word of the same purport as Seira. At Corinth was a family named Cupselidæ, who were originally priests of the Ark; and who first introduced the symbolical rites of it into that city. Cupselus, the father of Periander, was of this order: upon which account Pausanias supposes, that these rites commenced with ¹⁷ him. He accordingly attributes to him many interesting circumstances of antient history, to which he had no title. But Pausanias lived many centuries after the father of Periander; and might easily misapply this history, which was so much prior in time. The person alluded to was supposed to have been exposed in an ark upon the waters, and miraculously ¹⁸ preserved. This Ark was called Cupselis, Κυψελis, and Κυψελη; which Hesychius terms a bee-hive, πλεκτον αγγειον Μελισσων: Κυψελιδες, Μελισσοφαται. In memory of the person preserved it was usual to carry machines of this sort, and dedicate them in different temples. Pausanias mentions one, which had been

¹⁶ Την Κιβωτον—Θεβωθα καλεμενην. Clemens, Strom. L. 5. p. 667. It seems to have been an ancient Chaldaic term.

¹⁷ Της μεν δη σωτηριας εινεκα τη Κυψελι το απ' αυτε γενος δι ονομαζομενοι Κυψελιδαι την λαονακα es Ολυμπιαν ανεθεσαν. Pausan. L. 5. P. 419.

¹⁸ See Chrysostom. Orat. 11. p. 163.

made a present to the Deity at Olympia by the people of ¹⁹ Corinth. It had an inscription in ancient characters, which were written both from the right, and from the left, after the manner called *ἑσπεροφῶδον*. This was not fashioned like a hive, though stiled Cupselis; but was in the shape of an Ark, or box. ²⁰ *Τας δὲ λαβνακας οἱ τότε ἐκαλεον Κορινθιοι Κυψελας*, *The Corinthians in those times called an Ark, or chest, Cupselis*; which also signified an hive. This machine was made of cedar; and dedicated on account of the great deliverance, which Cupselus had experienced from the waters. The Corinthians seem to have preserved many memorials of this event. Palæmon and the Dolphin, and the story of Arion, have both the same reference. Palæmon was the same as Dionusus, the same also as ²¹ Hercules: of which Hercules the Poets mention a tradition that he was upon a time preserved in the body of a ²² Cetus. All these emblematical representations related to the same great event. As the Melittæ, and Melissæ, were priestesses of Melitta; the Cupselides of the Cupselis; so I imagine that the Seirenes were priestesses of the Seira, called Seiren: and that all these terms related to the ark. The Seirenes, *Σειρηνες*, were celebrated for their songs; because they were of the same order as the Melissæ, who were greatly famed for their harmony. We have seen above, that when the Melissæ conducted a colony to Ionia, they were esteemed the same as the ²³ Muses.

I have

¹⁹ Pausan. L. 5. p. 420.

²⁰ Pausan. L. 5. p. 420.

²¹ *Παλαιμων, Ἡρακλης*. Hesych.

²² Lycophron. V. 33. and Scholia.

²³ The Seirens had certainly some relation to the Ark and Dove. Hence at

Coronea

I have mentioned, that the Ark was looked upon as the mother of mankind, and stiled Da Mater: and it was upon this account figured under the semblance of a pomegranate. This fruit was named Rhoia, *Ῥοία*: and as it abounds with seed, it was thought no improper emblem of the Ark, which contained the rudiments of the future world. From hence the Deity of the Ark was named Rhoia, which signified a pomegranate, and was the Rhea of the Greeks. The ancient Persians used to have a pomegranate carved upon the top of their walkingsticks and ²⁴ scepters: undoubtedly on account of its being a sacred emblem. What is alluded to under the character of the Goddess Rhoia, or Rhea, is very plain from her imputed attributes.

²⁵ *Ῥεῖη, τοῖ NOEPΩN MAKAPΩN πηγῇ τε, ῥοῇ τε*

*Παντῶν γὰρ πρώτη δυνάμει κολποῖσιν ἀφραστοῖς
Δεξαμένη γενεὰν ἐπὶ παν προχέει τροχέουσαν.*

²⁶ *Ποτνὰ Ῥεά, θυγατρὸς πολυμορφῆς Πρωτογεναίου,
Μητρὸς μὲν τε Θεῶν, ἡδὲ θνητῶν ἀνθρώπων,
Ἐλθε, μακάρισα θεά, σωτήριος.*

The Pomegranate was not only called Rhoia, and Rhea, but also Rimmon. ²⁷ Rimmon *linguâ sanctâ malum punicum significat, et Venerem denotari putat N. Serrarius.* It was revered under this name in Syria: and was held sa-

Coronea they were represented upon the same statue with Juno. Pausanias says, that the Goddess held them in her hand. L. 9. p. 778. He stiles it *αγαλμα ἀργαῖον*.—*φέρει δ' ἐπὶ τῇ χειρὶ Σειρήνας.*

²⁴ Herodotus. L. 1. c. 195.

²⁵ Orphic Frag. 34. p. 395.

²⁶ Orphic Hymn. 13. p. 204.

²⁷ Selden de Diis Syris. Synt. 2. p. 254.

cred in Egypt. Achilles Tatius mentions an ancient temple at Pelusium, in which was a statue of the Deity, stiled Zeus Cafius, holding this ²⁸ mysterious fruit in his hand. We may from hence infer, that he was upon Mount Cafius worshiped in the same attitude: and the God Rimmon, mentioned by the ²⁹ sacred writers, was probably represented in the like manner. Peter Texeira in his travels through Mesopotamia mentions his coming to two round mounts not far from Ana upon the Euphrates. They were called by the natives Ruman hen; which, he says, signified the two ³⁰ pomegranates. It was probably their ancient name, the same as Rimmon; and had been given of old upon account of the worship there observed. He saw two others of the same figure at no great distance.

Another name for the Pomegranate was ³¹ Side: of which name there was a city in Pamphylia. This place was undoubtedly so denominated from the rites of the Ark, and the worship of the Dove, Dione; whose mysteries were accompanied with the rites of fire. The city was situated upon a branch of that vast ridge called Taurus: and its history is taken notice of by the Poet Festus Avienus.

²⁸ Προβέβληται δὲ τὴν χεῖρα, καὶ ἐχει Ῥοῖαν ἐπ' αὐτῇ. Τῆς δὲ Ῥοῖας ὁ λόγος μυστικός. Achilles Tatius. L. 3. p. 167.

²⁹ 2 Kings. C. 5. v. 18: There were many places in Syria and Canaan, which seem to have been denominated from this hieroglyphic. Mention is made in Joshua of the city Rimmon in the tribe of Simeon: We also read of En-Rimmon, Gath-Rimmon, and the mourning of Hadad-Rimmon in the valley of Megiddo. See Josh. C. 19. v. 7. Nehemiah. C. 11. v. 29. Josh. C. 19. v. 45. Zachariah. C. 12. v. 11.

³⁰ Texeira's Travels. C. ix.

³¹ Σίδαι, Ῥοῖαι, Hesych.

³² Surgunt ibi culmina Tauri

Pamphyliae in fines; hoc idem Cragus habetur

Nomine sub gentis: prope celsam surgit in arcem

Prisca Side: fomes calidis adoletur in aris

Sæpe Dionææ Veneri.

The Bœotians retained this ancient name, and called a pomegranate Side, as we learn from Agatharchides. ³³ Σίδας δε — τὰς Ποίας καλεσσι Βοιωτοί. They had also an ³⁴ aquatic, which from its resemblance they called by the same name. There was likewise a city in Bœotia named Side; probably founded, and denominated by the ancient Cadmians, from their worship. It was said to have been built by Side, the daughter of Danaus; which history may be in great measure true: for by a daughter of Danaus is meant a priestess of Da Naus, the Ark, the same as Da Mater. There is a history mentioned by Arnobius of a king's daughter in Phrygia, named Nana; who lived near the mountain, where Deucalion was supposed after the Deluge to have landed. She is said to have found a pomegranate, which she put into her bosom, and by its influence became with child. Her father shut her up with an intent to destroy her: but during her confinement she produced Atis, or Attis; the person, who first instituted the sacred rites of Rhea, and Cubele, and who was looked upon as the same as Apollo. Pausanias has a story somewhat simi-

³² V. 1012.

³³ Athenæus. L. 14. p. 650.

³⁴ Σίδη φυτόν ὁμοίον Ποία. Athenæus ibid.

lar, but with many additional circumstances : from all which we may perceive that it was an ancient ³⁵ tradition, and related to an history of consequence ; but taken from some allegorical description, when the terms were imperfectly ³⁶ understood. In many countries, where the people were unacquainted with the Rhoia, they made use of the ³⁷ Poppy for the same emblem : and it is accordingly found with ears of wheat, and other symbols, upon coins and marbles, where Juno, Venus, Mithras, and other Deities are commemorated. To whom it originally related may be known from its name. The Poppy was by the ancient Dorians stiled *Μακων*, Macon. Now Ma, and Mas, among the Amonians signified water, and with some latitude the sea. Ma-Con denoted the Deity worshiped under the name of Poseidon ; and signified Marinus Deus, five Rex aquarum. The fruit was denominated from the God, to whom it was sacred. It is observable that Festus Avienus in the passage above stiles the city in Pamphylia prisca Side. This is a translation of the Greek word *αρχαία* : which term in this place, as well as in many others, did not, I imagine, relate to the antiquity of the city : for it was probably not so ancient as Tarsus, or Sidon, or as many cities in the east. But

³⁵ Arnobius. L. 5. p. 158. Pausan. L. 7. p. 566.

³⁶ Nana seems to be a mistake for Naua : though the Patriarch does appear to be sometimes alluded to under the name of Nun, which is not much unlike Nana. Epiphanius mentions some heretics, who worshiped Idal-Baath. This was either a place or a machine, where the holy man Nun was supposed to have been born under the semblance of a serpent. See Lilius Gyrard. Syntag. 1. p. 72. See also Origen contra Celsum. L. 6. p. 294, 296.

³⁷ See Gruter. Inscript. P. 33. n. 10. Deo Invisito Mithræ.

by Archaia Side was meant the Arkite city. Arca, Arcas, Argus, all signified the Ark: and Archaia betokened any thing, that had a relation to it. But as the Ark and Deluge were of the highest antiquity in the mythology of Greece; and every thing was deduced from that period; Archaia from hence came to signify any thing very ancient; and Archa, *Ἀρχα*, the beginning. As Damater was the same as Rhoia, we find, that the pomegranate was the only fruit, which did not appear at her altar in ³⁸ Arcadia. This, I imagine, was owing to its being the express emblem of the Deity; and too mysterious to be presented, as an ³⁹ offering.

Cubela was another name of this Deity, who is mentioned as the mother of the Gods. She had on her head a tower or city; to shew that all nations were derived from her. Cubeba was the same Deity; or rather, they were both places, where those Deities were worshiped: for places were continually substituted for Deities, as I have shewn. *Κυβελα* is Cu-Bela, the temple of Bela, the feminine of Belus, a title of the chief Chaldaic God: and Cu-Baba is the temple of Baba, the mother of the infant world, the same as Rhoia and Damater. As the persons in the Ark were supposed to return by a renewal of life to a second

³⁸ *Δενδρῶν ἀπαντῶν πλὴν Ροίας.* Pausan. L. 8. p. 676.

³⁹ See Philostratus. Vita Apollon. L. 4. c. 9. *Ἡ Ροία δὲ μόνη φυτὸν τῇ Ἥρᾳ φέρεται.* The Roia is a plant particularly reared in honour of Juno. The mysterious purport of this emblem Pausanias knew; but thought it too sacred to be disclosed. *Τὰ μὲν οὖν ἐς τὴν Ροίαν (ἀπορρώτερος γὰρ ἐστὶν ὁ λόγος) ἀφεισθῶ μοι.* L. 2. p. 148.

state of childhood : this machine was on that account stiled Cubaba, or the house of infants ; for that was the purport of Baba : and, in consequence of it, ⁴⁰ βαβαζειν το μη διηρωμενα λεγειν, *babazein among the Greeks signified to speak inarticulately like children*. In Syria, where the Arkite worship was particularly maintained, this reputed mother of mankind was worshiped under the name of Baba or Babia. ⁴¹ Βαβια δε οἱ Συριοι, και μαλιστα οἱ εν Δαμασκῳ, τα νεογνα καλεσσι παιδια, ηδη και μειρακια, απο της παρ' αυτοις νομιζομενης, ⁴² Βαβιας θεε. *The people of Syria, and especially those of Damascus, call children in their infancy Babia ; and they also call them by the same name, when they are still older. They are so denominated from Babia, who in that part of the world is esteemed a Goddess*. Here it was, that they revered the Rhoia and Rimmon ; which were emblems of the same personage, the Rhea, Cybele, and ⁴³ Cybebe of the Ionians. All the coins of the Asiatic cities, where these traditions prevailed, have on their reverse little emblematical representations, which allude to their ancient rites and religion. Hence, in the coins of Syria, we find this Goddess with a tower upon her head, sitting upon a rock in a state of security. In her right hand she holds some ears of corn, to denote the promise of plenty and return of the seasons ; and there is often near her the mystic hive.

⁴⁰ Hesychius.

⁴¹ Damascius, Vita Isidori, apud Photium. C. 242. p. 1043.

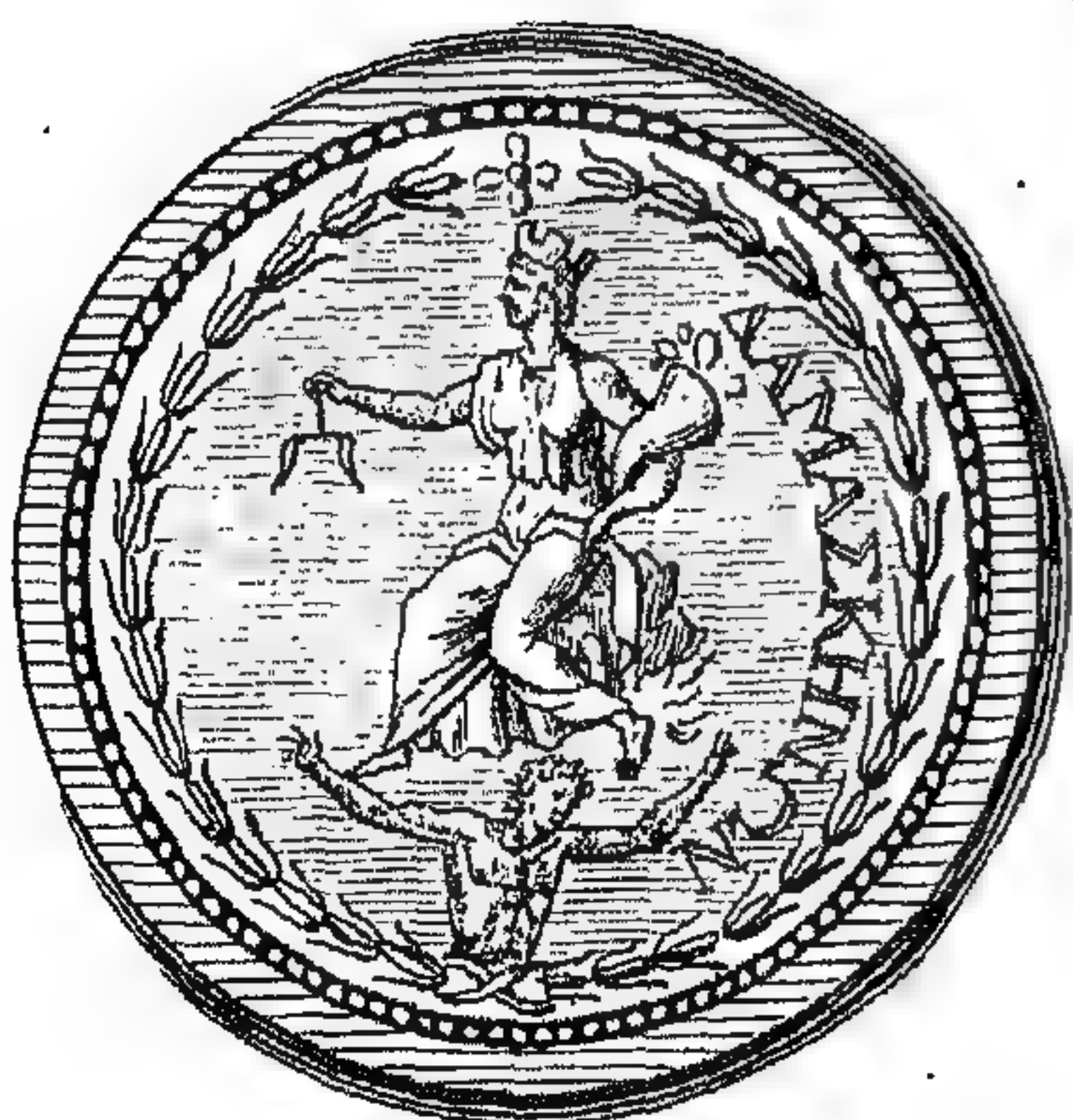
⁴² Βαβαι Συριτι, Εβραιτι συγχυσις. Hesych. in voce Αμμη.

⁴³ Κυβηβη, ἢ Ρέα. Hom. Odyss. B. Schol.

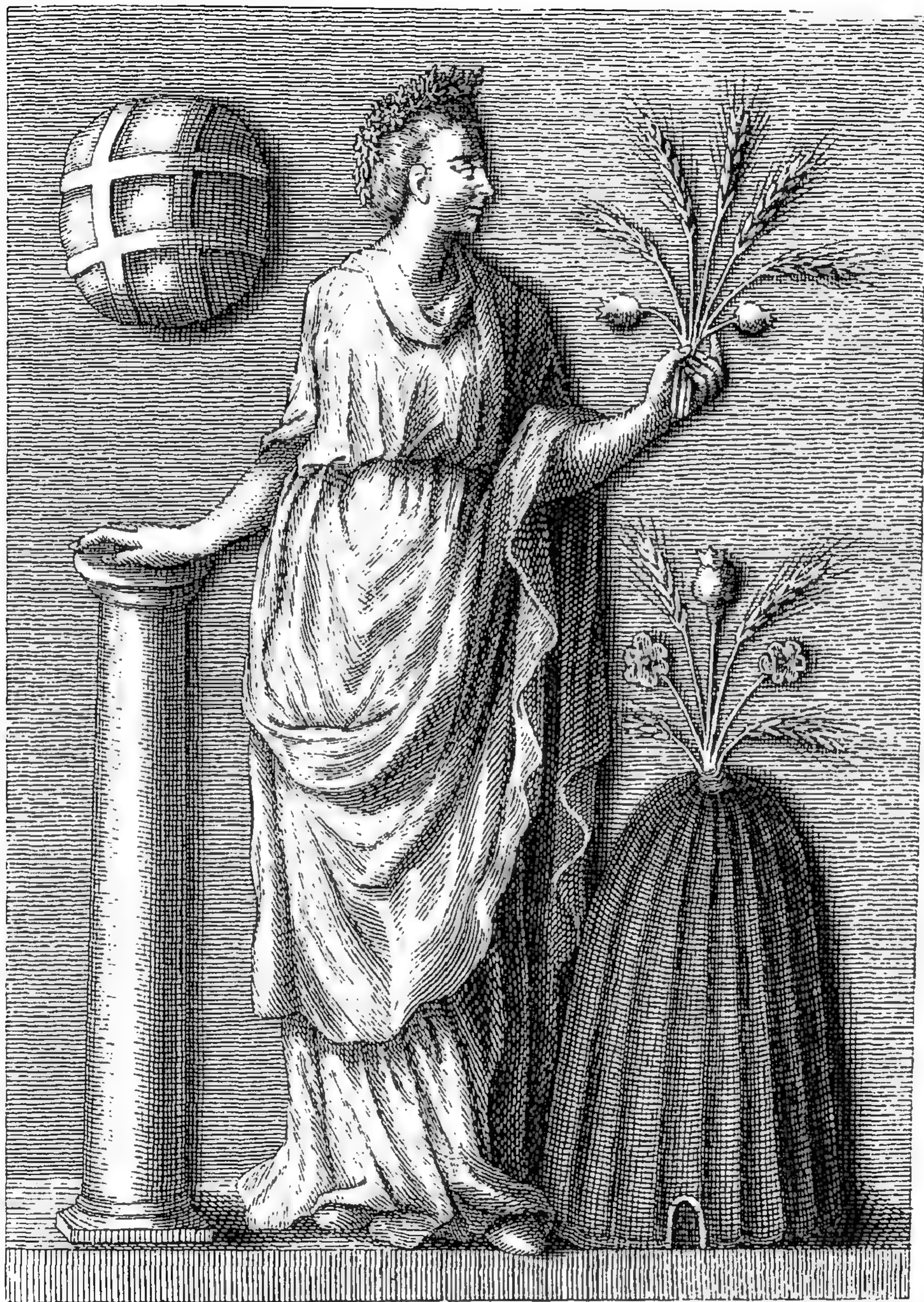
Κυβηκη (Κυβηβη, Albertus) μητηρ των Θεων. Hesychius.

At some distance stands an altar; and over her head a bird. Below at her feet are water, and waves, and a person, who seems to be in danger, and ready to sink. There is a coin to this purpose of the empress Julia Severa, which was struck at Antioch upon the Orontes. Vaillant and other learned antiquaries suppose the water to relate to the stream, which ran by the city: and that the person in the water was the Deity of the river. But river Gods were generally represented as aged persons, with their heads crowned with sedge and reeds; and in a very different attitude. Besides, if this figure related to the Orontes, how comes it to pass that we find it upon coins of other cities at a distance, which had no connexion with that river? We find the story with very little variation upon coins of Julia Mæsa at Edeffa; of Severus at Charraë; of Gordian at Singara; of Barbia Orbiana at Side; of Philip at Nisibis; of Alexander Severus at Rhésain. The history must have been general, where the representations were so uniform and common. It was undoubtedly taken from the religion of the Syrians, and Mesopotamians; and from the emblems in their several temples; all which related to one great event. In some of these representations there is close by this towered Goddess, the symbolical hive; which could have no relation to the Orontes.

The Patriarch and his family, when they came from their state of confinement, must have had a most dreary prospect from the mountain, upon which the ark had rested: and wherever they turned their eyes could discover nothing but



*Mater Deorum cum medio, et turre. Homo
in aqua, natalis eius.*



(J. Chambers sculpit.)

Spes Divina.
(Roma ad Bellaium Hortos.)

Gunter Vol. 1.

but a ruined world. It therefore pleased God to immediately afford them some comfortable promises. Among other things he assured them, upon an altar being raised, and a sacrifice offered, that the earth should be no more accursed: that ⁴⁴ seed time and harvest, cold and heat, and summer and winter, and day and night should not cease: and as a testimony of it, he placed his bow in the cloud. This divine hope, so graciously afforded them, was afterwards many ways recorded: and as in the first ages they had not the use of letters, they commemorated these blessings in their rites: and described them by various symbols, which were too reverentially regarded. Hence Da Mater was represented with an handful of ripe corn: and there is a statue of her still preserved, under the character of Divine ⁴⁵ Hope, set off with many of the emblems, of which I have been speaking. She is figured as a beautiful female personage; and has a chaplet, in which are seen ears of corn like rays. Her right hand reclines on a pillar of stone; to shew on what good basis her faith is founded. In her left are spikes of corn; and on each side a pomegranate. Close by her stands the Seira or Cupfelis, that mysterious emblem, in the express form of a hive: out of the top of which there arise corn and flowers, to denote the renewal of seasons, and promise of plenty. In the centre of these fruits, the favourite emblem, the Rhoia appears again, and crowns the whole. In one corner towards the upper part is a bale of goods, bound up in such a manner as is practised, when

⁴⁴ Genesis. C. 8. v. 22.

⁴⁵ See Gruter. *Spes Divina*. Vol. 1. p. 102.

people are going upon a course of travel; or are to make a voyage to some distant part of the world.

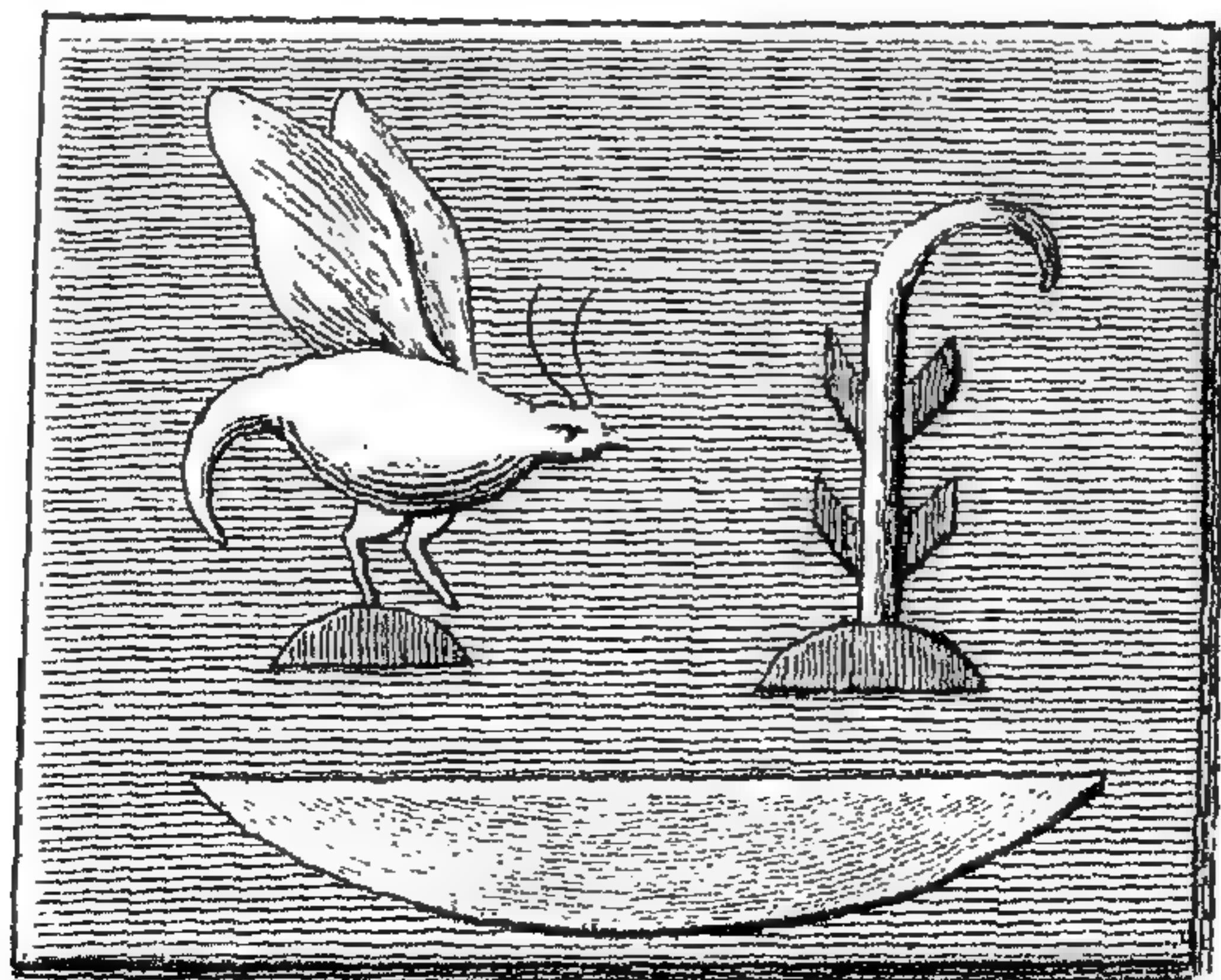
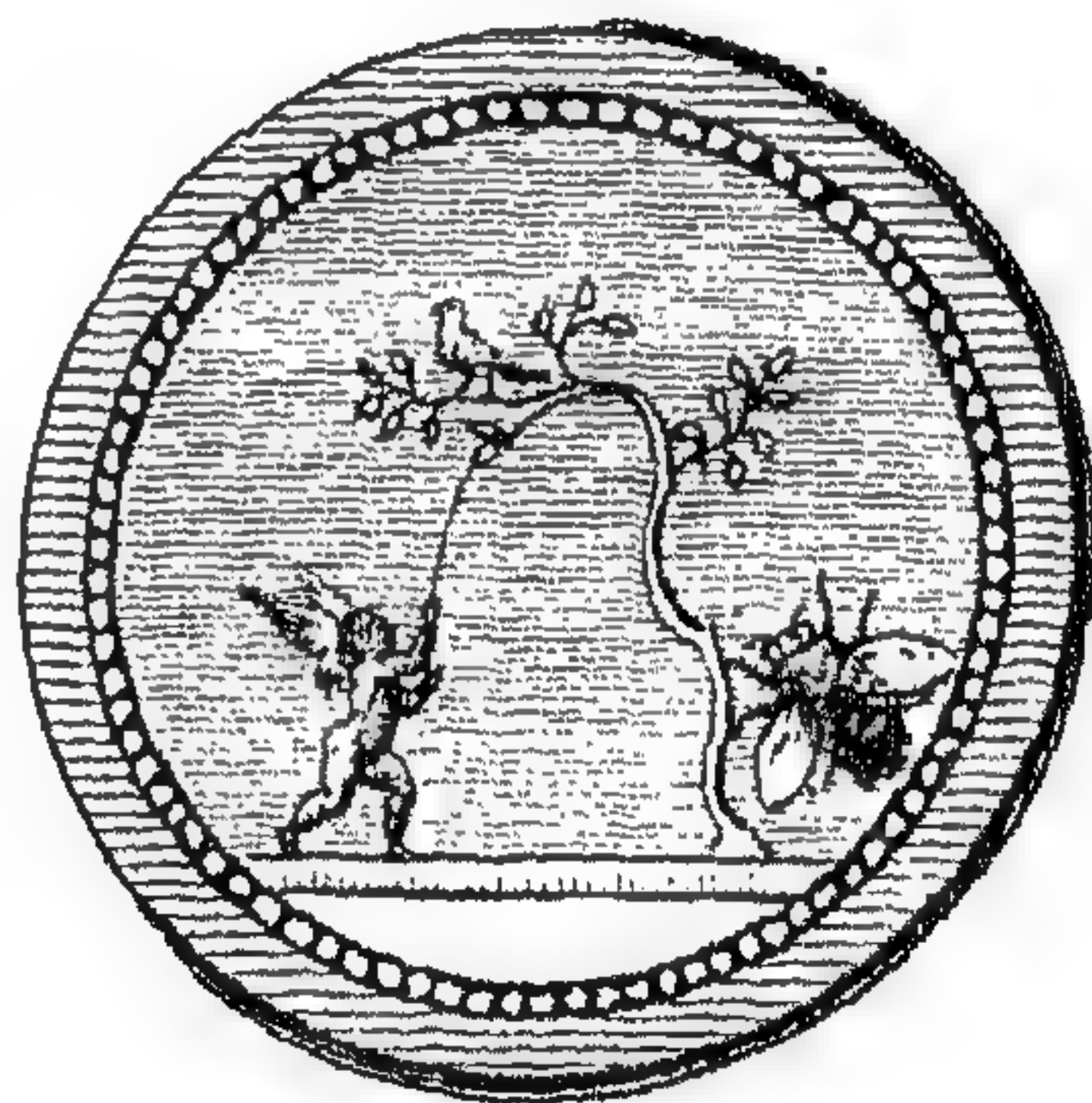
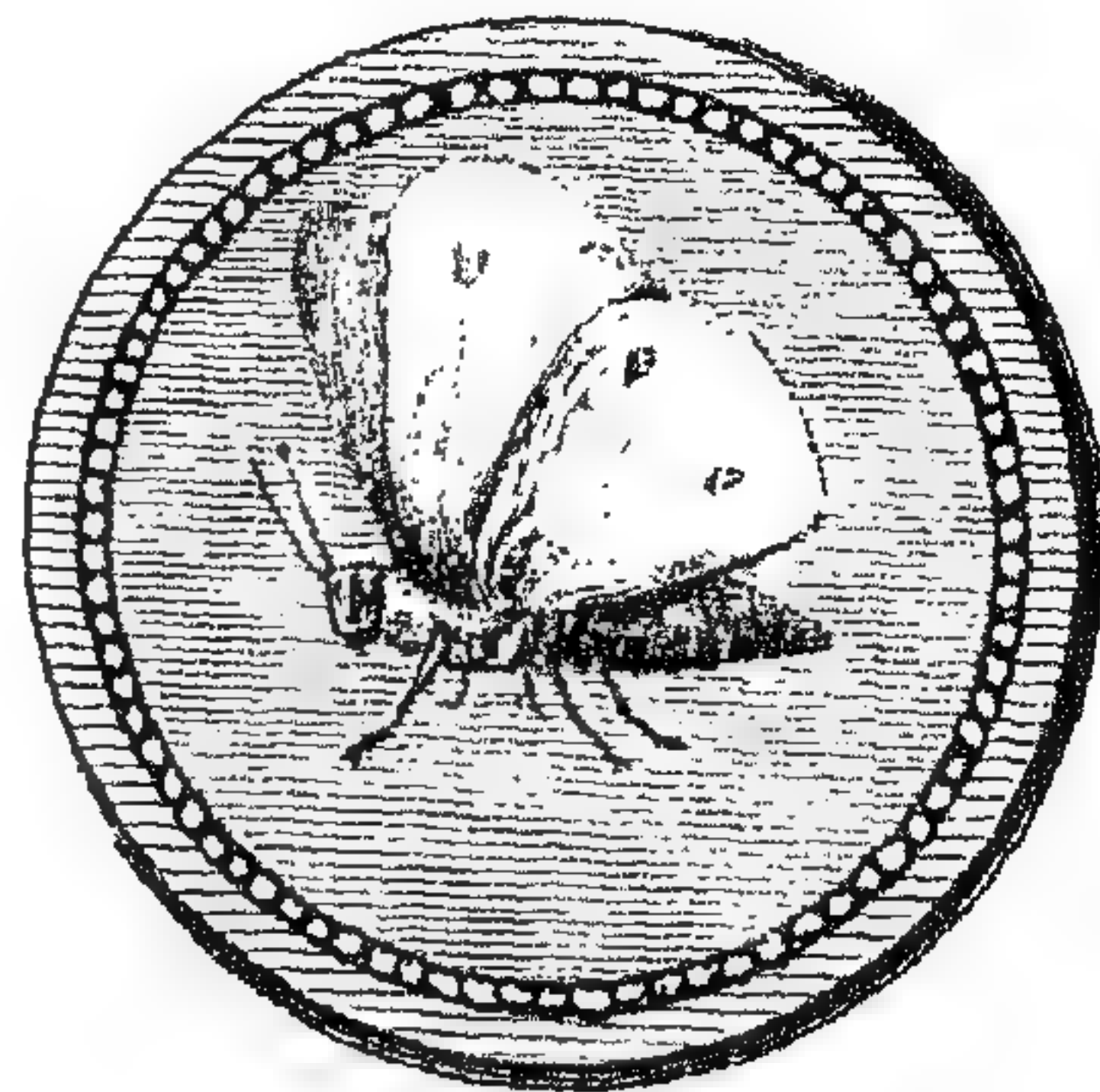
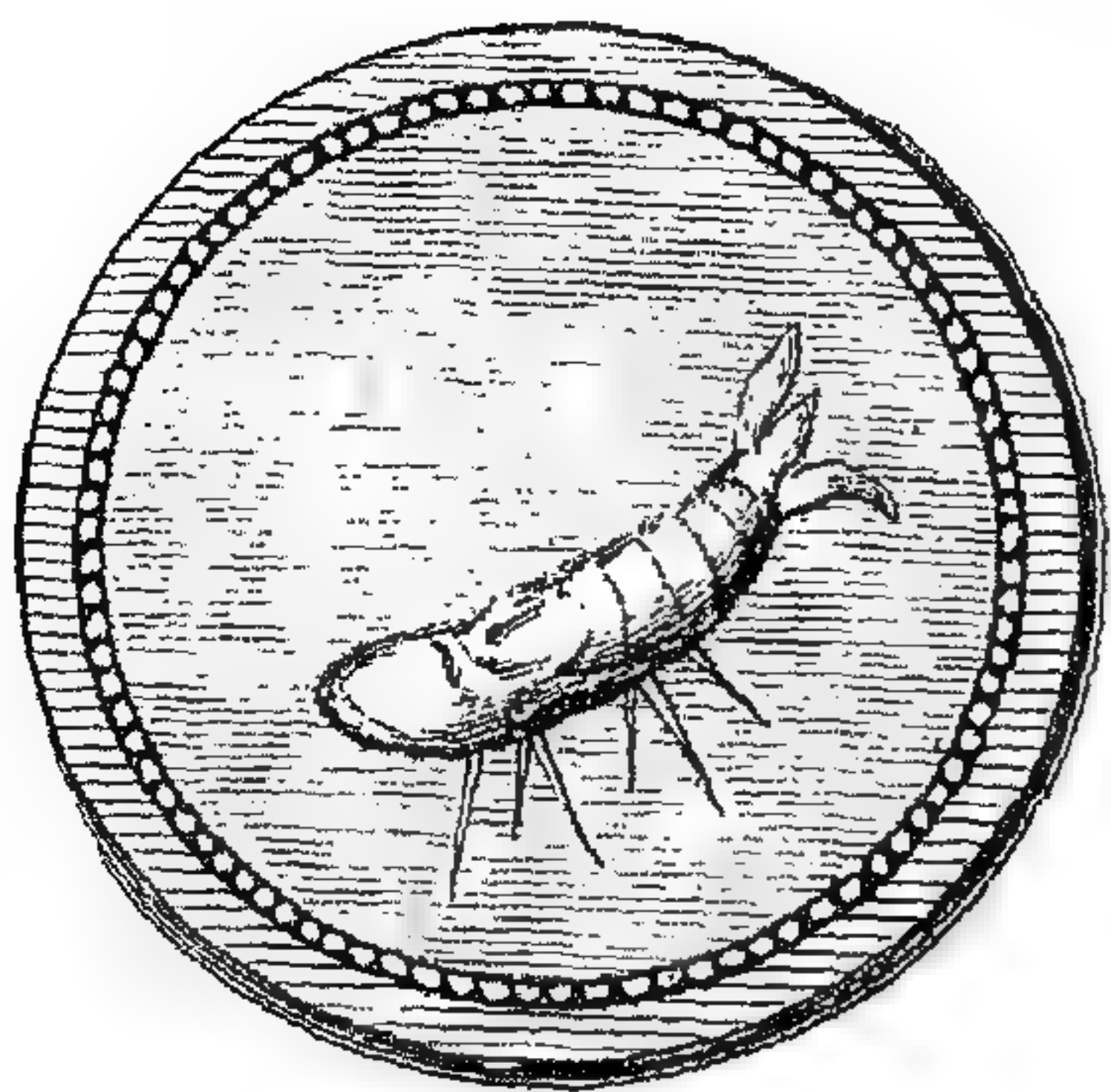
But the most pleasing emblem among the Egyptians was exhibited under the character of *Pfuche*, *Ψυχη*. This was originally no other than the ⁴⁶ *Aurelia*, or butterfly: but in aftertimes was represented as a lovely female child with the beautiful wings of that insect. The *Aurelia*, after its first stage as an *Eruca*, or worm, lies for a season in a manner dead; and is inclosed in a sort of a coffin. In this state of darkness it remains all the winter: but at the return of spring it bursts its bonds, and comes out with new life, and in the most beautiful attire. The Egyptians thought this a very proper picture of the soul of man, and of the immortality, to which it aspired. But they made it more particularly an emblem of *Osiris*; who having been confined in an ark, or coffin, and in a state of death, at last quitted his prison, and enjoyed a ⁴⁷ renewal of life. This circumstance of the second birth is continually described under the character of *Pfuche*. And as the whole was owing to divine love, of which *Eros* was an emblem, we find this person often introduced as a concomitant of *Pfuche*. They are generally described as accidentally meeting, and enjoying a pleasing interview; which is attended with embraces and salutes; and every mark of reconciliation, and favour.

From this union of divine love, and the soul, the ancients dated the institution of marriage. And as the re-

⁴⁶ *Ψυχη, πνευμα, και ζωοφιον πτηνον.* Hesych.

⁴⁷ *Οσιριδος αναβιωσις, και παλιγγενεσια.* Plutarch. *Isis et Osiris.* P. 364.

*Chrysalis, e Functia, e Scarabeus, e Musca, Pouches Emblemata, ex Gortao, et
Kircheri Decumpta.*



newal of mankind commenced from their issuing to light from the Ark, and from the gracious promise of increase made by the Deity upon that occasion; they thought proper to assign to Iönah, or Juno, that emblem of Divine Providence, the office of presiding at this ⁴⁸ ceremony. She was accordingly stiled Γαμηλια, Sospita, Domiduca, Pronuba, Lucina, Προγαμεια, Populonia, Mena, Mater Deum, Προθυγαία. And among the Romans the month denominated from her was esteemed the most auspicious for espousals.

⁴⁹ Tunc mihi post sacras monstratur Junius idus,

Utilis et nuptis, utilis atque viris.

Their marriages were also determined by the moon: and in the judgment of Pindar, the best season was at the ⁵⁰ full. But according to the more ancient opinion the fourth day was the most favourable, when the moon appeared a crescent: which day of the moon was reputed sacred both to Hermes and Venus. Hence Hesiod says,

⁵¹ Εν δε τεταρτη μηνος αγεσθαι ες οικον ακοιτιν.

Remember, upon the fourth of the month you are to lead home the woman, whom you have espoused. The full according to this Poet was of all the most ⁵² unfortunate. Through the whole ceremony at the celebration of nuptials there were plain allusions to the same ancient history, which they religiously recorded. The state of darkness, the uncovering of the Ark, the return of seasons, the promise of plenty,

⁴⁸ Junoni ante omnes, cui vincla jugalia curæ. Æneid. L. 4. v. 59. Junonemque, toris quæ præsidet alma maritis. Ovid. Epist. Phyllis ad Demoph.

⁴⁹ Ovid. Fast. L. 6. v. 223.

⁵⁰ Isthm. Ode 8. P. 485. εν διχομνηνιδεσσι δε εσπεραις.

⁵¹ Opera et Dies. V. 800.

⁵² Ibid. V. 782.

were all ⁵³ commemorated. To Iönah upon these occasions was added a Genius, called Hymen; the purport of whose name is a veil or ⁵⁴ covering. In the history of Hymen they probably referred to the same object, which was stiled ⁵⁵ *χιτων Φαντος*, *the covering of Phanes*: from whence that Deity after a state of concealment was at last disengaged. Saturn was often depicted with his head under cover, which had an allegorical meaning. Hymen as a personage was the God of the veil; and said to have been an ⁵⁶ Argive, and the son of ⁵⁷ Liber, the same as Dionusus: though many suppose him to have been the son of Magnes. This was the same as Manes, the lunar God, of whom we have so often treated. At the celebration of nuptials the name of Hymen was continually echoed: at the same time there were offerings made of fruit, and of meal; also of Sefamum, and ⁵⁸ poppies; which ceremony was called ⁵⁹ *σημειον*, *the sign*. Among the Romans it was usual to scatter nuts, and to invoke a Deity, called Thalassius. Of this Catullus takes notice in his address to Manlius, where he tells him,

⁵³ Hence the ceremonies stiled *αποκαλυπτηρια, οπτηρια, Αθρηματα*, the basket of fruit, the chest of flowers, and the like.

⁵⁴ *Ὑμην ἀπο ὕμενος*. Velum, membrana, Lexicographi. *Ὑμηνωδες, λεπτον*. Hesych.

⁵⁵ *Αργητα χιτωνα, η την νεφελην, ὅτι εκ τῶτων εκθρῶσκει ὁ Φανης*. Damascius. Vide Bentley Epist. ad Millium. P. 3.

⁵⁶ *Ὑμεναιος, Αργειος*. Scholia in Iliad. Σ. V. 493.

⁵⁷ See Lilius Gyraldus, Synt. 3. P. 132.

⁵⁸ Aristoph. *Ειρηνη*. Schol. V. 869. The bride was crowned with a chaplet, in which were poppies.

⁵⁹ *Τας νυμφας ισσας επι τον γαμον φρυγερην φερειν, σημειον*. Lex Solonis.

Satis

⁶⁰ Satis diu

Lufisti nucibus; lubet

Jam fervire Thalassio.

The Romans did not know the purport of this obsolete name; as may be seen by their various and contradictory ⁶¹interpretations. Thalassius was the God of the sea, the same as Poseidon: the same also as Belus, and Zeus. This is evident from his being worshiped under this name by the Sidonians. Θαλασσιος Zeus εν Σιδωνι τιμαται. Hesych. Thalath according to ⁶²Berosus was among the ancient Chaldeans the name of the sea. From hence came Thalatta, and Thalassa of the Greeks; and the God Thalassius of the Romans. It is remarkable that at the celebration of nuptials among the Greeks, after they had sacrificed to the Gods, and appeased the Dæmons, a youth was introduced with a chest of flowers; who repeated the very same words, which were used at the mysteries, Εφυγον κακον, ευρον αμεινον: *I have escaped an evil: and I have met with a more fortunate lot.* These words could not be applicable to the bride. The quitting the state of virginity could not well be called escaping an evil. The expression would besides be prema-

⁶⁰ Epithalamium Julæ. V. 132.

⁶¹ Plutarch in Romulo. Livius. L. i. c. 9.

Varro deduces it from Talaron, signum lanificii. See Pompeius Festus. That the Romans were ignorant of the purport is plain from the question of Plutarch, in another place. Δια τι ο πολυθρυλλητος αδεσται Ταλασιος εν τοις γαμοις; Quæst. Romanæ. P. 271. It was more commonly rendered Thalassius, and Thalassio.

⁶² Euseb. Chron. P. 6. Το Χαλδαϊσι. Θαλατθ—Ελληνισι μεθερμηνευεσθαι. Θαλασσα.

ture. The words should at this rate have been repeated by the bride herself, and at her quitting her chamber; not previously to her going into it: for as yet the marriage was incomplete, and her condition unaltered. And we may be assured from the words being used at the mysteries, that they alluded to an ancient piece of mythology; and not to any thing new.

The two birds, which were introduced symbolically upon these occasions, were the Raven and the Dove. The history of the latter is well known. In respect to the former many have thought it a bird of ill omen; and it has been said, that the very croaking of the Raven would put a stop to the process of matrimony. Yet we may be assured, that there were times, when it was otherwise esteemed. And we are told by Ælian, ⁶³ *εν τοις γαμοις μετα τον Ὑμεναιον Κορωνην καλειν*: *that at nuptials after the Hymeneal hymn they used to invoke the Raven.* The bird was also many times introduced, and fed by the bride; and there was a customary song upon the occasion, which began ⁶⁴ *Εκκορει, κορα, κορωνην*: *Come, young woman, feed the Raven.* The treat consisted of figs, as we learn from some verses of the Poet Phœnix Colophonius in Athenæus, where it is said of the bride, ⁶⁵ *Και τη Κορωνη παρθενος φερει συκα.* *The young*

⁶³ De Animal. L. 3. c. 9.

⁶⁴ Horapollo. L. 1. c. 8. See the learned notes of Johannes Caussin upon this passage.

⁶⁵ L. 8. p. 359. The mythologists out of every circumstance and title formed a personage. Hence Pausanias speaks of the Raven as an ancient hero, and mentions his family. *Κορωνη δε γινεται Κοραξ, και Λαμεδων.* L. 2. p. 123.

Lady is now carrying figs to the Raven. This ceremony was doubtless in consequence of a tradition, that the Raven upon a time was sent by Apollo upon a message; but disappointed him, and did not return. Instead of fulfilling his orders he perched upon a ⁶⁶ fig-tree, and waited till the fruit was ripe.

In short marriage was supposed to commence at the restoration of the world, when the thread of man's life was renewed. To this event most of the Gentile ceremonies ⁶⁷ related: and as they represented the reconciliation of Divine Love, and the Soul, under the semblance of an interview, and union; they made it the prototype of their nuptial rites. It was in consequence of this often described as a real ⁶⁸ marriage: and we accordingly find in ancient sculpture Eros and Psyche introduced together under a veil, with the mystic dove in their hands; and thus proceeding to the nuptial bed. To this they are conducted by Hymen with his torch; and with all the other emblems, which were usual upon these occasions. There have probably been many representations of this history; but there is one particularly curious both for workmanship and design. It is an engraving upon a fine onyx by Tryphon, a Grecian artist; who has described under the process of a marriage this union of Eros and Psyche.

⁶⁶ Ovid. Fast. L. 2. v. 255.

⁶⁷ Hence in the marriage of Peleus and Thetis there is a particular address, that the spindle, upon which this thread of life was enrolled, might run again, and that the Fates would renew their labour.

Currite, ducentes subtemina, currite, fusi. Catullus.

⁶⁸ See Apuleius, L. 6. p. 194.

It has been mentioned, that Osiris was the same as Orus. He was upon this account called the elder Orus, ⁶⁹ ὁ πρεσβύτερος Ωρος: and Orus might with equal propriety have been stiled the younger Osiris: for each of the terms related to the same person in a different state. Plutarch tells us, that the Egyptians looked upon Osiris, as the head, or beginning; upon Isis, as the receptacle; and esteemed Orus, as the completion, and ⁷⁰ perfection of the whole. Isis was called the treasury of nature, the nurse of all things, the house of Orus, in which Orus was ⁷¹ preserved. Both Orus, and Osiris, were stiled Heliadæ; and often represented as the Sun itself. Hence many have been misled; and have referred, what has been said of these personages, to the luminary. But the Egyptians in this title did not allude to the Sun, but to a person, who had been wonderfully preserved; as appears from their hieroglyphics. When they would describe Helius, says ⁷² Porphyry, they represent a man in a float, or ship, which is supported by a crocodile. Orus is often described, as standing upon a crocodile, and at the same time surrounded with other symbolical representations. For as the Egyptians in their rites referred to a person preserved in the midst of waters; they accordingly, to describe that his-

⁶⁹ Τον Αἰθιριν, ὃν Ἀπολλῶνα, ὃν καὶ πρεσβύτερον Ωρον ἐνιοὶ καλεῖσι. Plut. Isis et Osiris. P. 355.

⁷⁰ Τον μὲν Οσίριν, ὡς ἀρχὴν, τὴν δὲ Ἰσιν, ὡς ὑποδοχὴν, τὸν δὲ Ωρον, ὡς ἀποτελεσμα. Ibid. P. 374.

⁷¹ Ἰσιν—δευτικὸν πάσης γενέσεως, καθὼ τίθηται, καὶ πανδέχης. Ibid. P. 372. Ἰσιν, οἶκον Ωροῦ κοσμίον. P. 374. Χωρὰν γενέσεως, καὶ δεξαμένην. Ibid.

⁷² Ἡλιον δὲ σημαίνεισι πότε μὲν δι' ἀνθρώπου ἐπιβήτην, ὅτος πλοῖον ἐπὶ κροκόδειλῳ κείμενον. Euseb. Præp. Ev. L. 3. p. 115.



Ex Dactyllotheca Ducis Marlburienensis.

tory, made use of types, which had some analogy, and resemblance to such preservation. Some of these could scarcely be called symbolical, the purport was so manifest. Such was their carrying about the image of a man in an ark (*εν κιβωτῳ*), who appeared to be ⁷³ dead; and who afterwards was supposed to return from a state of darkness to ⁷⁴ life. But such descriptions related rather to their ceremonies. The similitude, of which I am now speaking, is to be chiefly observed in their hieroglyphics and sculptures. These will generally be found to have a plain analogy with the history, which they represent. Hence the crocodile, and Hippopotamus, were emblems of the Ark; because during the inundation of the Nile they rose with the waters, and were superior to the flood. The Lotus, that peculiar plant of the Nile, was revered upon the same ⁷⁵ account: and we accordingly find a frog upon the Lotus introduced as a sacred emblem in the ⁷⁶ Bembine table. We are moreover told by Iamblichus, that the figure of a man upon this plant in the midst of mud, was an emblem of ⁷⁷ Helius. This Philosopher, as well as Plutarch, and Porphyry, imagined that these histories related to the real Helius, the Sun: and that the symbols of Selene had the like reference to the Moon. In consequence of which they have a deal of re-

⁷³ Εἰδωλον ἀνθρώπου τεθνηκοτος ἐν Κιβωτῳ περιφερομενον. *Isis et Osiris*. P. 357.

⁷⁴ Τον Οσιριν ἐξ ἁδῦ παραγενομενον. *Ibid*. P. 358.

Τον Οσιριν παραγενεθαι βοιθον ἐξ ἁδῦ. *Diodorus*. L. 1. p. 79.

⁷⁵ The Egyptian Priests used to crown themselves with the Lotus. *Heliodorus*. L. 10. p. 457.

⁷⁶ Figure GG. Edit. Amsterdam.

⁷⁷ Sect. 7. P. 151. Θεῶν ἐπὶ Λωτῳ.

finement about a moist nature, and a dry : and of the Sun and Moon presiding over moist substances, and watry⁷⁸ exhalations. But what they idly subtilize, and refine, was real. Both Helius, and Selene, were names given to objects, which were immediately connected with water ; even with the ocean itself. They had been exposed to water, and preserved in it : and to this their real history related. The Lotus was made an emblem of their preservation ; because in the greatest inundations of the Nile its broad leaf rises with the flood, and is never overwhelmed. Hence it was, that the Egyptians placed Helius upon the Lotus : and he was said to have arisen from the waters upon this plant in the form of a⁷⁹ new-born child. This could have no relation to the Sun : but was a proper picture of Osiris, who had been looked upon as lost, but returned to life in the character of the boy Orus. Plutarch ruins a plain history by refinement ; and is at the expence of much false philosophy. *Do not, says he, imagine, that the Egyptians supposed the Sun to arise from the Lotus in the form of a child. No : they only by this hieroglyphic described his being rekindled by moist essences ; and shewed, how his fire was renewed from*⁸⁰ *water. This mode of interpretation runs through the whole of Plutarch's treatise ; and through the writings of all those, who have given a rationale of the Egyptian rites, and mythology.*

⁷⁸ These notions seem to have been first propagated by Archemachus Euboeicus. They have been closely copied by Athanasius Kircher in his *Mythologia Ægyptiaca*, and other writings.

⁷⁹ Τον Ἡλίον ἐκ Λωτῆς ἑρεφὸς ἀνίσχεται νεογνόν. *Isis et Osir.* p. 355.

⁸⁰ Τὴν ἐξ ὕγρων γενομένην ἀναψιν αἰνιττομένοι. *Isis et Osiris.* P. 355. et passim. Σελήνην γονιμον το φως, καὶ ὕγροποιον εἰχῶσαν. P. 367.

The image of the moon, which in the hieroglyphics of Egypt was only used as a type, they considered as a reality: and referred the history, with which it was attended, to the luminary in the heavens. They did the same by the term Helius; mistaking a title for the object, from whence it was borrowed. Hence in their explanations they have displayed the most profound and mysterious absurdity, that ever human imagination conceived. Some of the fathers have been misled by these authorities. Clemens takes notice, that the Egyptians described Helius in a ship, and upon a crocodile: which, he thinks, was to represent the passage of the Sun through ⁸⁰ sweet, and moist air. Eusebius says, that the passage of the Sun was through good potable ⁸¹ water, which was denoted by the crocodile. I am persuaded, that the ancient Egyptians were too good astronomers, and naturalists, to have entertained any such notions. By Helius they meant a person so denominated: and the Moon, to which they alluded, was Μητρὴς Σελήνης τῆς Κόσμου, the reputed mother of the world, as Plutarch confesses; which character cannot be made in any degree to correspond with the planet. Selene was the same as Isis, τοπος Θεῶν: the same also as Rhea, Vesta, Cubele, and Da-Mater.

The crocodile was greatly revered by the ⁸² Egyptians; and, according to Diodorus, it was upon account of their

⁸⁰ Ὅτι ὁ ἥλιος δι' αἰθέρος γλυκερὰ καὶ ὑγρὰ τὴν πορείαν ποιεῖμενος γέννῃ τὸν χρόνον. L. 5. p. 670.

⁸¹ Σημαίνει κροκοδείλος ποτιμον ὕδωρ, ἐν ᾧ φέρεται ὁ ἥλιος. Præp. Evan. L. 3. p. 115. Δηλοὶ δὲ το μὲν πλοῖον τὴν ἐν ὑγρῷ κίνησιν. Ibid.

⁸² Plutarch, Isis et Osiris. P. 381. Strabo. L. 17. p. 1165.

⁸³ king Menas; the same, who at other times is called Menes, and Manes. This prince had been in great danger of drowning; but was waisted through the waters to land by a crocodile. In memorial of this he founded a city, which was denominated from the event the city of the crocodile. This writer supposes Menas to have really reigned over the Egyptians, because he stood at the head of their genealogical list: and he farther imagines, that the story was local; and that the event happened in the lake Mæris. But Menas, the supposed king of Egypt, was the Deus Lunus, and called also Meen, Μην, and Man. He was a Deity equally known to the Persians, Lydians, and Cappadocians; and worshiped under the same title. This legend about a crocodile was taken from some symbolical representation in the city of the same name; and hence it was supposed to have happened in Egypt. It was a sacred history, like that of Orus, and of Helius, upon a crocodile: for these were all titles, which at different times were conferred upon the same personage, and related to the same event. The crocodile had many names such as ⁸⁴ Caimin, ⁸⁵ Souchus, ⁸⁶ Campsa. This last signified an ark, or receptacle, like Aren, Argus, Λαργαξ, Cibotus. Καμψα, θηνη. *Campsa is an ark, or coffer*, says Hesychius. From hence I think the purport of the hieroglyphic may be proved. The Tortoise was likewise admitted in their symbolical descriptions; and was repre-

⁸³ L. i. p. 80.

⁸⁴ Isis et Osiris. P. 374.

⁸⁵ Damascius in vitâ Isidori. apud Photium. P. 1048.

⁸⁶ Herodotus. L. 2. c. 69.

sented as the support of the world. It is a notion at this day among the Brahmins of India that the earth rests upon the horns of an ox, or cow. And when they are asked, what it is that supports the cow, they say, that it stands upon the back of a tortoise. The Egyptians used to place this emblem upon the shrines of Venus : and the same Goddess was described by the people of Elis with her foot upon the ⁸⁷ back of this animal, to denote her relation to the sea.

Most of the Aquatics of the Nile were esteemed sacred : and among these the *Faba Ægyptiaca*. It was a species of bean, stiled *Colocasia* ; and was revered on account of its shape. Nothing can more resemble a boat, than the pod of the common bean : and it is particularly like the *Navis biprora*, or sacred ship of Isis. The *Faba Ægyptiaca* had the like appearance ; and this perhaps was the reason why Pythagoras abstained from beans ; for his whole system seems to have been borrowed from Egypt. It was undoubtedly on account of this resemblance, that it was also called ⁸⁸ *Cuamon*, and *Cibotium*, from *Cibotus*, *Κιβωτος*, a boat. Some suppose it to have been a species of *Ciborium* ; of whose fruit they made cups to drink. A person in Athenæus, speaking of some particular cups, says, that they were called *σκυφια*, or skiffs. And he adds, that they had probably this name

⁸⁷ Plutarch. *Isis et Osiris*. P. 381. Pausan. L. 6. p. 515. *Τῷ δὲ ἐπὶ τῷ ποδὶ ἐπὶ χελωνῆς βεβηκε.*

⁸⁸ In Ægypto nobilissima est *Colocasia*, quam *Cyamon* aliqui vocant. Plin. L. 21 c. 20. p. 248. The term *Cyamon* or *Cuamon*, from whence the Greeks borrowed their *κύαμος*, is a compound of *Cu-Amon*, the shrine of *Amon* : so *Cu-bela* was the house or shrine of *Bela* ; *Cu-baba*, the house of *Baba*.

from

from a vegetable in Egypt, called ⁸⁹ Ciborium, whose fruit was like a boat. Above all others the Nymphæa seems to have been regarded; which is represented as the flower of the Lotus. It was esteemed a sacred ornament by the priests: and we find it continually used for a kind of coronet upon the figures of Orus, when he is described on the Lotus. It is also to be seen upon the heads of ⁹⁰ Isis and Osiris: and the serpents ⁹¹ Cnuphis and Thermuthis are generally crowned with this flower. Orus is sometimes described erect, but swathed in bandages, like a person embalmed. In his hands he holds some implements of art: over his shoulder there seems to be the figure of a ploughshare; and upon his head the Nymphæa.

If any means can be found out to obtain the latent purport of the Egyptian hieroglyphics, they must arise from considering these emblems singly, and observing their particular scope, and destination. When we have ascertained the meaning of some individuals, we may possibly discover their drift, when considered collectively. These, I think, are the principles, upon which we must proceed: but after all it will be a dark research, in which many have been bewildered. There are authors, who mention an ancient piece of hieroglyphical sculpture, which was to be seen in the

⁸⁹ Καὶ ταχὺ ἀν' εἰς τὰ λεγόμενα σκυφία δια το κατωθεν εἰς γένον συνηχθαι, ὡς τὰ Αἰγυπτια Κιβωρία. Athenæus. L. 11. p. 477. See Dioscorides. L. 2. p. 97. Strabo. L. 17. p. 1178.

Κιβωριον, Αἰγυπτιον ὀνομα ἐπὶ ποτηρις. Hesych.

⁹⁰ See Spanheim de Ufu et Præstant. Num. Antiq. Vol. 1. p. 302, 303.

⁹¹ Ibid.

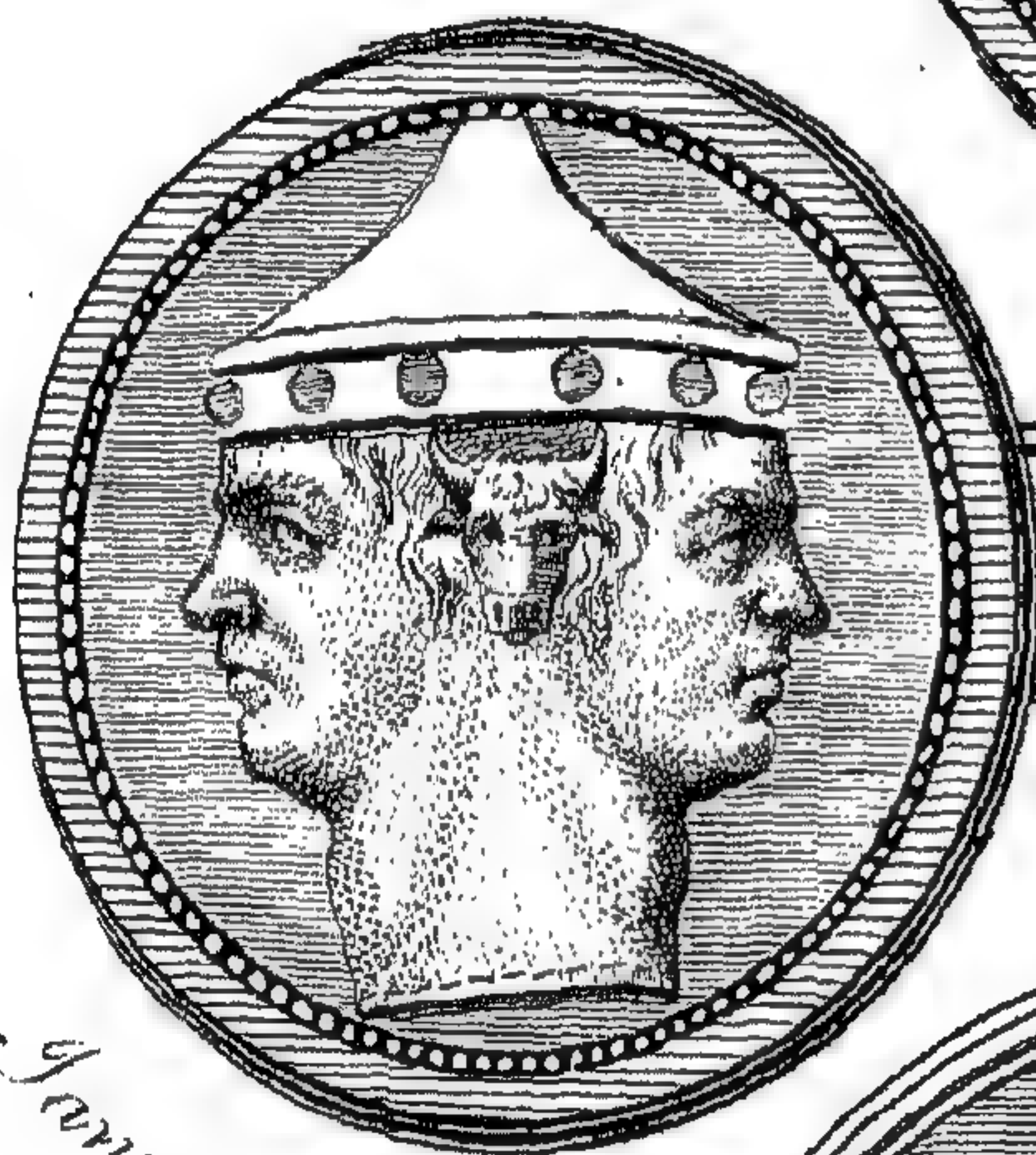
Sarapis Helius: et Isis super Potam.



Orus sive



Harpocrates.



Janus Bifrons.

Æ

Taurinus.



Petruscus.



city Saïs of lower Egypt. It consisted of a ⁹² child, and an old man : and near them stood an Hawk. After these a Cetus, or sea-fish : and last of all an Hippopotamus. ⁹³ Clemens of Alexandria mentions the same history : but says, that it was at Diospolis. Instead of the river horse he introduces a crocodile, which he says was an emblem of impudence. It is to be observed, that the Hippopotamus, and Crocodile were symbols of the same purport ; both related to the ⁹⁴ deluge : and however the Greeks might sometimes represent them, they were ⁹⁵ both in different places revered by the ancient Egyptians. The interpretation given by Clemens is this. *All ye, who are just come into the world, and all ye, who are going out, remember, that God hates impudence.* As there are so many crimes of high moment, which demand animadversion, it is strange, that so solemn a caution should be given merely against impudence. The inscription seems to have been put up in two places : one of which was the temple of Isis at Saïs : the other the temple at Diospolis, called

⁹² Plutarch. Isis et Osiris. P. 363.

See Pierius Valerianus. L. 31. c. 6. He interprets it nascimur, senescimus : vivimus, morimur : naturæ diffidio.

⁹³ L. 5. p. 670.

⁹⁴ The Egyptians oftentimes under the character of Typhon referred to the deluge : and the Hippopotamus was an emblem of Typhon. Plutarch. Isis et Osiris. P. 363, 371. The same was said of the Crocodile. It was equally a symbol of Typhon, and the deluge. Plut. ibid. See Jablonski. Pars 3. P. 67.

⁹⁵ Herodotus. L. 2. c. 69, 71. 148. Strabo. L. 17. p. 1165: Plutarch. Isis et Osiris. P. 362, 371.

⁹⁶ Theba. These are two remarkable places; in consequence of which one would imagine, that the inscription should contain some memorial of more consequence; something, which had a reference to the temples, wherein it was found. Were I to attempt the deciphering of these hieroglyphics, which however diversified seem to amount to the same purport, I should begin from right to left, in a series different from those, who have gone before me. I find according to this order, that the Hippopotamus, and Crocodile, stand first: and then the Cetus. Next comes the figure of the sacred Hawk, under which semblance Divine Providence was always ⁹⁷ depicted: and after this an old man, and a child. It may seem presumptuous to pretend to interpret what was a secret two thousand years ago: I shall therefore only mention, what I have to say, as matter of opinion. The reader will remember, that the inscription was in the temple of Isis at Saïs; and in the temple stiled Theba, the history of which I have given. In consequence of this my conjectures are, that it should be read in the following manner. *As the Hippopotamus, or Crocodile, survives the inundations of the Nile, just so that sacred receptacle, the Cetus, or Ark, through the interposition of Providence, weathered the Deluge: by which means the aged Patriarch escaped, and obtained a renewal of life.* How true this inter-

⁹⁶ Τὰς Θηβὰς καὶ Διοσπολιν τὴν αὐτὴν ὑπαρχειν. Diodor. Sic. L. i. p. 88. Θηβὰς — Διοσπολιν ποτε κληθῆναι. Eustath. in Dionys. V. 248.

⁹⁷ Θεὸν βελομένοι σημαίνει — ἱεράκα ζωγραφῆσι. Horapollo. L. i. c. 6.

Δεικνύνται — τῷ ἱεράκι δυνάμιν, καὶ ἀρχὴν. Isis et Osiris. P. 371. Ὁ Θεὸς ἐστὶ κεφαλὴν ἔχων ἱεράκος, οὗτος ἐστὶν ὁ πρῶτος ἀφθάρτος. Zoroaster. apud Euseb. Præp. Ev. L. i. cap. x. p. 42. L. 3. c. 4. p. 94.

pretation may be, I will not presume to say: it certainly corresponds with the history of each emblem, as they have been separately considered: and is consonant to the general scope of the rites, and mythology of Egypt. What is still more to the purpose, it perfectly agrees with the destination of the two temples, where it is said to have been found: For by Isis was meant a sacred⁹⁸ receptacle, as I have shewn: and Theba is literally the Ark. The temples were both of them built in memory of that event, which the hieroglyphic seems to describe.

⁹⁸ *Ισις—τοπος Θεων—ὑποδείχνη—αἶκος Ωρεθ.* Plutarch *supra*.

Of the S C Y P H U S.

Οι λιθινοὶ κρατήρες, καὶ οἱ ἀμφιφορεῖς—Διονυσίου συμβολα.

Porph. de Nymph. Antro. P. 114.

I H A V E taken notice of the sacred ship of Egypt, called Baris: and of the ship of Isis at Rome, which was carried in procession upon a yearly festival. There seem likewise to have been sacred cups in the form of boats, called Cymbia, and Scyphi, *Κυμβία, καὶ Σκυφοί*; of which they made a religious use in the prosecution of their mysteries. They were also introduced at festivals, and upon other solemn occasions. It is said of Perseus, that he introduced in Persis the detestable rites of the Scyphus: *ἔδειξε δὲ καὶ τὰς Περσας τὴν τελετὴν τὰ μυστὰ καὶ ἀθέμιτὰ Σκυφά.* The author says, that they were first established by Zeus,

¹ *Chron. Paschale. P. 40.*

who was called Pecus. ² Πηκος, ὁ καὶ Ζεὺς, ἐδίδαξεν αὐτὸν πρᾶττειν καὶ τελειν τὴν μαγειαν τῶ μυστρῶ Σκυφῶ, διδάξας αὐτὸν πάντα τὰ περὶ αὐτῶ μυσικά καὶ δυσσεβῆ πλάνηματα. *Pecus, the same as Zeus, taught (Perseus) to go through all the idolatrous rites of the detestable Scyphus or boat: having initiated him in all the mystery and wickedness necessary to that purpose.* It is said of ³ Hercules, that he traversed a vast sea in a cup or skiff, which Nereus, or Oceanus, lent him for his preservation. This Scyphus, it seems, was made of ⁴ wood; and well secured with pitch, to preserve it from decay. There were many cups formed in imitation of this ancient vessel; which were esteemed sacred, and used only upon particular occasions. That they were made after the prototype, in the shape of a boat or ship, may be known from a fragment of Menander, which has been preserved by Athenæus from the play called Nauclerus. One neighbour tells another, that Theophilus, a common friend, is returned safe to his son; and with much good-nature offers to treat him upon this joyful occasion with a cup of wine.

⁵ A. Πρῶτος δ' ἐγὼ σοὶ τόνδε χρυσὸν Κανθάρον.

ST. Ποῖον; A. Τὸ ΠΛΟΙΟΝ. οὐδὲ μ' οἶδας, ἀδελφε;

A. And first of all I make you an offer to partake of this fine cup. ST. What cup? A. Why this boat: don't you

² Chron Pasch. P. 38.

³ Panyasis and Pherecydes. Macrob. Saturn. L. 5. c. 21. p. 367.

⁴ Servius in Virg. Æneid. L. 8. v. 278. Apollodorus. L. 2. p. 100. See Athenæus. L. 11. p. 469. By some it was said to have been the cup of Nereus: by others of Oceanus. Ibid.

⁵ Athenæus L. 12. p. 474. Menandri Frag. Amstelod. 1709. P. 130.

under-

understand me, you simpleton?—In another place this person speaks of the same⁶ ship. True, says he, I have saved it: and a noble ship it is: the very same, which one Callicles a silversmith built; and of which Euphranor of Thurium (a boon companion) has oftentimes the steerage.

Τὴν ναὺν σέσωσθαι μοι λέγεις. Β. Ἐγώ γε μὴν,

Τὴν ναὺν ἐκείνην, ἣν ἐποίησε Καλλικλῆς,

—Εὐφρανῶς δὲ κυβερνᾷ Θερσίος.

What was alluded to by cups of this particular form may, I think, be inferred from their invoking upon these occasions Zeus the saviour and deliverer. In a fragment of Antiphanes there is description of a merry-making, when the Deity is spoken of under that title.

⁷ Ἄρμодиός ἐκαλεῖτο, Παιᾶν ἦδετο,

Μεγάλην ΔΙΟΣ ΣΩΤΗΡΟΣ ΑΚΑΤΟΝ ἤρε τις.

The name of Harmodius was remembered: they struck up a Pæan: and one jolly fellow took up the large bowl, called the ship of Zeus the Preserver. The like is mentioned with much humour from a fragment of the comedian Alexis:

⁸ ἀλλ' ἐγχεῖν.

Αἶρω Δίος γε τὴνδε Σωτήρος Θεῶν

Θνητοῖς ἀπάντων χρησιμώτατος πολὺ

Ὁ Ζεὺς, ὁ Σωτὴρ. Ἐὰν ἐγὼ διαρῶα γῶ,

Οὐδὲν μέλει μοι πιομαὶ θάρρων.

Fill up; fill up. I shall empty this noble vessel to Jupiter Soter. This Jupiter the preserver is in my opinion the most

⁶ Ibid.

⁷ Athenæus. L. 15. p. 692.

⁸ Athenæus. L. 15. p. 692. The passage is faulty: but I have tried to amend it.

beneficent of all the Gods. If I burst, I don't care. I drink with a good will, and a safe conscience. The same author in another place tells us, that the person, whom the Grecians invoked after supper by the title of *Zeus Σωτης*, *Zeus the saviour*, was no other than Dionusus. And he adds, what points out the person more particularly, that he was stiled not only the saviour, but ⁹ *τον και των Ομβρων αρχηγον*, *the great dispenser of rains*. The cups, of which I took notice above, were often referred to Hercules; and made use of as Grace-cups, where particular honour was intended. It is said of ¹⁰ Alexander, that at the feast of Thesalus the physician, before he had finished the Scyphus Hercules, he found himself on a sudden struck, as it were with a dart, and was carried off half dead. The Bœotians had a great regard for them; which was supposed to arise from their reverence to the ¹¹ hero of Thebes: but it was from an event far more ancient, to which their name related. The ¹² Scyphi, and Cymbia, at the celebration of the mysteries, were of the same fashion, as those above.

The rites of the Scyphus undoubtedly consisted in a com-

⁹ Athenæus. L. 15. p. 675.

¹⁰ Ibi, nondum Herculis Scypho epoto, repente velut telo confixus ingemit. Quint. Curtius. L. 10. c. 4.

Macrobius of Hercules passing the ocean in a great Cup. Ego tamen arbitrator non Poculo Herculem maria transvectum, sed navigio, cui Scyphus fuit nomen. Saturnal. L. 5. c. 21. p. 367.

¹¹ Athenæus. L. 11. p. 500. Some cups made of wood were called Tabætæ. Ibid. p. 506. undoubtedly from תבט, Arca.

¹² It is remarkable, that the names Κυμβιον, Σκυφος, Ακατος, Ταβαιτα, Φασηλος, Κυπα, Γυαλος, Γαυλος, though made use of for drinking vessels, were borrowed from vessels of the sea,

memoration of the Ark, accompanied with all the circumstances of the Deluge. It was the cup, we find, in which¹³ Hercules passed the seas: and the same history is given to Helius, who was said to have traversed the ocean in the same vehicle. There are some remarkable verses of Stesichorus upon this subject, which have been preserved in Athenæus.

¹⁴ Ἄλιος δ' Ὑπεριονίδας
 Δεπας ἐς κατεβαίνει χρυσεόν,
 Ὄφρα δ' ὠκεανοιο περάσας
 Ἀφικηθ' ἱέρας ποτι βενθεα νυκτος ἐρεμνας,
 Ποτι ματέρα, κρηιδιαντ' αλοχόν,
 Παιδας τε φίλῃς· Ὅδ' ἐς αλσος ἐβα
 Δαφναίσι κατασκήιον
 Ποσσι Παις Δίος.

'Twas in a golden Cup
 That Helius pass'd,
 Helius, Hyperion's son,
 O'er floods and oceans wafted far away;
 To Erebus he went, and the sad realms of night.

¹³ Accounts of the Scyphus Herculeus from Athenæus. Πεισανδρος ἐν δευτέρῳ Ἡρακλείας τὸ δεπας ἐν ᾧ διεπλευσεν ὁ Ἡρακλῆς τὸν Ὠκεανὸν εἶναι μὲν φησιν Ἡλίου λαβεῖν δὲ αὐτὸν παρ' Ὠκεανὸς Ἡρακλέα. Θεοκλύτος δ' ἐν δευτέρῳ Ὠρῶν ἐπὶ λεβήτος φησιν αὐτὸν διαπλευσάιν. Φερεκυδῆς δὲ ἐν τῇ τρίτῃ τῶν Ἱστοριῶν προειπὼν περὶ Ὠκεανὸς περιφέρει—Ὅδε Ἡρακλῆς ἐλκεται ἐπ' αὐτὸν τὸν τοξόν, ὡς ἐαλὼν. Ὅδε Ἡλῖος παυσάδαι κελεύει. Ὅδε δεισας παύει. Ἡλῖος δὲ ἀντι τῆς διδῶσιν αὐτῷ τὸ δεπας. κ.τ.λ. Καὶ ὅτι ἦν ἐν τῷ πελάγει, Ὠκεανὸς πειρώμενος αὐτὸν κυμαίνει τὸ δεπας φανταζόμενος. Ὅδε τοξεύειν αὐτὸν μέλλει καὶ αὐτὸν δεισας Ὠκεανὸς παυσάδαι κελεύει. Athenæus. L. 11. p. 469.

¹⁴ Athenæus. L. 11. p. 469.

His aged parent there he found,
 And the kind confort of his better days,
 And all his blooming offspring.
 Then to the sacred grove he sped,
 The sacred grove of laurel.

Ι Π Π Ο Σ, or the HORSE of POSEIDON.

FROM what has preceded, we may perceive, that the Scyphus, called at times the Cup of Hercules, of Ne-reus, of Oceanus, of the Sun, was no other than the Ark, represented under this characteristic. It was described likewise, as has been often mentioned, under the emblem of a large fish, which Pliny terms *fabulosa Ceto*: and from this representation, ships, which were unwieldy, and of great burden, were often called *Cetenæ*. * *Κητηνη, πλοιον μεγα ως Κητος*. I cannot help surmising, that the Horse of Neptune, which in the contest with Minerva *περι χωρας* he was said to have produced, was a mistaken emblem; and that the ancients in the original history did not refer to that animal. What the, *Ιππος*, Hippus alluded to in the early mythology was certainly a float or ² ship, the same as the *Ceto*: for in the

* Hesychius.

² The terms *Ιππος* and *Naus* are mentioned in such a manner, as to appear in some degree synonymous. Pamphos introduces them in this manner together in speaking of Poseidon,

Ιππων τε δοτρεα, νεων τ' αθυκρηδεμωνων.

It should be read

Ιππειων

the first place the Ceto was denominated Hippos : , Ἴππον, τον
 μεγαν θαλασσιον ιχθυον: by *Hippos* is meant that huge fish of
 the ocean; i. e. the Ceto or Whale. Secondly it is remarkable
 that the Hippos was certainly called Scaphius, and Scuphius,
 Σκαφιος και Σκυφιος; as we find by the Scholiast upon Ly-
 cophron. It was supposed to have been produced at the
 Colonus, when Neptune was asleep: or, as others tell the
 story, when the two Deities disputed about their right to
 Attica: * περι τας πετρας τς εν Αθηναις Κολωνς—Ἴππος
 Σκυφιος ἐξηλθεν. The same is mentioned by the Scholiast
 upon Pindar. I therefore cannot help thinking that this
 supposed Horse of Neptune, as it has so manifest a relation
 to the Ceto, and the Scyphus, must have been an emblem
 of the like purport: and that it had originally a reference
 to the same history, to which the Scyphus and Ceto related.

Ἰωπειων τε δοτιρα, ρεων τ' ιθυκρηδεμωνων:

By which, I make no doubt, were originally meant two sorts of vessels: the
 Hippeia, large, unweildy, floats, the same as Κητιναι: the other more regularly
 decked ships. See Pausan. L. 7. p. 577. See also Homer's Hymn εις Προσει-
 δωνα, who expresses the line above

Ἰωπων τε δμνηρα.

* Hesych. This Ἰωπος was the same as the feminine Hippa, filed the
 nurse of Bacchus.

Orphic Hymn. 48. Ἰππων Βακχς τροφον.

* Lycophron. Scholia. V. 766.

Tuque O cui prima furentem

Fudit Equum magno tellus percussa tridenti. Virgil. Georg. L. 1. v. 12.
 Hence Argos Ἰωπιον. Προσειδων Ἰωπιος. One of the three Chaldaic seminaries of
 learning was Hipparene, which is a compound of Hippa-Arene, and relates, as
 I should imagine, to the Ark, Hippa-Aren, [78]. Borsippa in the neighbour-
 hood was probably Baris-Hippan, of the like purport. They both relate to
 the same emblem, the Arca κητωειδης.

The fable of the Horse certainly arose from a misprision of terms; though the mistake be as old as Homer. The Goddess Ἴππα, Hippa, represented as a feminine, is the same as Hippos, and relates to the same history. She is made the nurse or foster-mother of Dionusus; and stiled the soul of the world. She is moreover said to have received Dionusus, who from her had a second birth: and she assisted Jupiter in labour: ⁵ Ἡ μὲν γὰρ Ἴππα τὴ παντὸς ἔσα ψυχή, καὶ ἔτῳ κεκλημένη παρὰ τῷ Θεολογῷ — ὑποδέχεται Διονύσον. Ὁ δὲ ἀπὸ τῶ μητρὶ τῶ Διὸς προσεΐσιν εἰς αὐτὴν, διὸ καὶ συλλαμβανέσθαι καὶ Ἴππα λέγεται τικτοῦντι τῷ Διι. The purport of this allegory is not very obscure; and will be illustrated hereafter. Dionusus was supposed to have been twice born; and thence was stiled διφυῆς. Sometimes the intermediate state is taken into account; and he is represented as having experienced three different lives:

⁶ Οργιον, ἀρρήτον, τριφυῆς, κρυφίον Διὸς ἔρνος.

⁷ Κικλησικῶ Διονύσον, εριζομον, ευασησα,
Πρωτογονον, διφυῆ, τριγονον.

His last birth was from Hippa, at which time nature itself was renewed.

⁸ Ἡδὲ παλιν Γαίαν τε, καὶ Οὐρανὸν εὖρυν ἐτίκτεν.

Hippa, εἰς ἣν προσεΐσιν Διονύσος, was certainly the Ark,

⁵ Proclus in Timæo. 2. P. 124, 125. See p. 28. of this volume.

⁶ Orphic. Hymn. 51.

⁷ Orphic. Hymn. 29.

⁸ Versus Orphic. ex Proclo in Timæum. 3. P. 137.

Juno, Columba, et Rhodiv.



Hermes ΚΤΩΝ.



Hippa

Triceps.



Hippa Phigalensium!



into which the Patriarch retired; and from which he was afterwards released, to enjoy a new life, and another world. Hence arose the many symbols of an Horfe. Damater near the Olive Mount in Arcadia was worshiped by the Phigalians in a dark cavern. She was described as a⁹ woman, but with the head of an horfe, and hieroglyphical representations of serpents and other animals. She sat upon a rock, clothed to her feet; with a dolphin in one hand, and a dove in the other. Marus Balus, an ancient Deity of Italy¹⁰ was represented under an hieroglyphic, as a person with the face of a man before, and of a horfe behind, and was said to have lived three times. The history of Pegasus, the winged horfe, is probably of the same purport.¹¹ Palæphatus, a judicious writer, interprets it so; and supposes Pegasus to have been nothing else but a ship: *Ονομα δ' ἦν τῷ πλοίῳ Πηγασος*. Arion, who was supposed to have been saved by a Cetus, or Dolphin, seems to have been the fish itself, and was thence named¹² Hippos. This Hippos was in consequence of it said to have been the offspring of Poseidon and Da-mater. Some gave out, that Gaia, the Earth, was its parent. In the accounts given by the Corinthians of Arion, and Palæmon, we have the same Arkite history varied, and referred to different æras. Corinth seems to have abounded with Arkite¹³ emblems more than most places in Greece.

⁹ Pausanias. L. 8. p. 686.

¹⁰ Ælian. Var. Hist. L. 9. c. 16. *Τρις ἀποθανών, ἐβίω τρις*.

¹¹ Palæphat. de Bellerophonte. P. 66.

¹² *Ἴππος Ἀρείων*. Pausan. L. 8. p. 650. *Ἴππῳ ἐγέννησε Ποσειδῶν Ἀρίωνα, Φασι, καὶ Πηγάσον*. Hesychius.

¹³ See Pausanias. L. 2. p. 113. *Γαλήνης ἀγάλμα καὶ θαλάσσης, καὶ Ἴππος ἐκασμένος Κητεῖ, κλ.*

Of the SACRED CONTEST.

THIS account of the Hippos may serve to decipher some other mythological traditions, the purport of which have not yet been made known. I have in a former part shewn, that the history of Deucalion, and of the appulse of the Ark, was adopted by different nations, and referred to their own country. And not only the true history, but the metaphorical account, was in like manner retained, and appropriated to different places. As the Ark was represented under the symbol of Hippos, and was preserved from the violence of the sea by the wisdom, and influence, of Providence, the ancients described this history under a notion of a contest, wherein Minerva and Neptune were engaged. Each of these Deities, it seems, laid claim to a region: and upon compromising the dispute, Minerva is said to have given birth to the olive tree; and Neptune produced a horse. Sometimes, instead of Minerva, Juno is introduced as a principal in the contest. These notions arose from emblematical descriptions of the Deluge, which the Grecians had received by tradition: but what was general, they limited, and appropriated to particular places.

There were accounts retained by the people of Argos, concerning a Deluge in the days of Inachus; but they did not imagine it to have extended beyond the limits of their own country. It arose from a¹ dispute between Neptune

¹ Pausanias. L. 2. p. 161.

Κεκροΐ ὁ δίκων—Ἡ τῶν θεῶν κρίσις, Ποσειδῶνος καὶ Ἀθηνᾶς, ἐπὶ Κεκροπος μυθεύεται Ἑλλήσι περὶ τῆς χώρας. Euseb. Chron. P. 28. l. 52.

and Juno; who contended for the possession of the province, which was adjudged by Inachus to Juno. There was a tradition of a like ² contest, and between the same persons, for the region of Mycene; which was here too decided in favour of the same Goddess. The people of Træzen had a similar ³ history concerning their territory: but the dispute here was between Neptune and Minerva; *Αθηναν και Ποσειδωνα αμφοισβητησαι περι της χωρας*. The natives attributed to each a share: but particularly venerated the Goddess, whom they stiled Minerva *Πολιας*, Polias. At Corinth they had the like history; where Neptune again appears the aggressor: but his opponent is the Sun. Lastly, we read of a contention for the land of Attica between this God of the Sea, and the tutelary Deity Minerva: which ⁴ Pausanias observes to have been an history nearly parallel to that at Corinth. *Τοδε ε Κορινθιοις μονον περι της χωρας εστιν ειρημενον, αλλα, εμοι δοκει, Αθηναιοι πρωτοι περι της Αττικης εσεμνολογησαν. Λεγουσι δε και οι Κορινθιοι Ποσειδωνα ελθειν Ἑλιω περι της γης ες αμφοισβητησιν. Βριαξεων δε διαλλακτην γενεσθαι σφισιν*. In this last dispute about Attica, Minerva is said to have had the advantage; and in consequence of it an olive-tree sprang up in the Acropolis of Athens, and at the same time Neptune produced the Horse Scuphius. I think it is manifest, that these accounts, however limited, relate to one general event: but the history

² Pausanias. L. 2. p. 145.

³ Pausanias. L. 2. p. 181.

⁴ Pausanias. Corinth. L. 2. p. 112.

has been adopted, and varied, according to the mythology of different places. This olive-tree at Athens was greatly revered, and reputed of high ⁵ antiquity : but the Athenians had no other traditions concerning it, than that it was an evidence of the advantage, which Minerva gained over Neptune in this dispute for the country. ⁶ Περὶ δὲ Ελαιας ἔδεν εἰσὶν ἄλλο εἰπεῖν ἢ τῇ Θεω μαρτυρίον γενέσθαι τὸτο ἐς τὸν ἀγῶνα τοῦ ἐπὶ τῇ χώρᾳ. This history was represented among the ἀναθήματα in the Acropolis by more Artists than one. ⁷ Ὅπισθεν (τῆ Παρθενωνος) ἡ Ποσειδωνος πρὸς Ἀθηνᾶν εἰν εἰς ὑπὲρ τῆς Γῆς. *Behind the temple called Parthenon, or temple of the virgin, is the statue of Neptune contending with Minerva for the land.* ⁸ In another place was Minerva, and the olive-tree, and Neptune making a show of raising the waves of the deep, κύμα ἀναφαινων. There was likewise a statue of the Earth in a supplicating posture ; requesting, as Pausanias imagines, that Jupiter would send her rain : ⁹ Ἐστὶ δὲ καὶ Γῆς ἀγάλμα

⁵ Pausanias. L. 8. p. 643. Lycophron Schol. V. 766.

⁶ Pausanias. L. 1. p. 64. Many suppose the place, where the horse was produced, to have been in Scythia : others in Arcadia : others again in Thessaly. See Servius in Virg. Georgic. L. 1. v. 12.

⁷ Pausanias. L. 1. p. 57.

⁸ Ibid.

⁹ Pausanias. L. 1. p. 57. He thinks that there was probably some drought in Attica, or perhaps in Greece. But then we should have had Minerva, or some other tutelary Deity of the country, intreating Ζῆνα Ὁμβριον. The intreaties of the Earth should, I think, most naturally be general, and for no less than the whole.

In the Academia, Καὶ φυτὸν εἰν Ελαιας, δεύτερον τὸτο λεγόμενον φανῆναι. Pausanias. L. 1. p. 76.

Sophoclis Œdipus Colon. V. 726. Ἐστὶν οἶον ἐγὼ κλ.

ἱκετευσῆς ὑσάει ὁι τον Δία. The tradition, I make no doubt, was so far true, that the history related to rain: but from the circumstances of the other statues, with which this was surrounded, I should imagine that the purport of this entreaty was rather to avert it as an evil, than to implore it for a blessing. As the object of the supplication was confessedly unknown, we may be allowed to form conjectures as well as the author. I should therefore from the collateral histories imagine, that this statue had the same reference, as that of Ilythyia *ἐπὶ γονάσιν* at Tegea: and that they both related to the Deluge, and to the destruction of mankind in the waters. In short, I take all these to have been general histories; but through length of time mistaken, and abridged, and limited to particular places.

ADDITIONAL TYPES.

T A U R U S, A P I S, M N E U I S, L A -
 B A N, L A B A R, L A R I S, L A -
 R I S S A. Also of A I T H Y A, I L I -
 T H Y A, O R A T H Y A: and of the
 M A N E S, and L A R E S.

IT may not be easy at this distance of time to afford uniformly a reason, why the Egyptians, and other nations, made use of those particular symbols, by which their histories have been transmitted. At least, if we may in some instances assign a cause, yet in others there may appear no relation between the primitive idea, and the substitute, by which it is represented. However, when any light can be obtained, it will be worth our while to investigate the truth; and to find out the latent meaning. For if by any means we can arrive at the purport of these emblems, a great insight will be obtained into the mysteries and mythology of Egypt, and into the history of the first ages. It has been upon this inducement, that I have advanced so far; and

and shall venture to proceed a few degrees farther in my inquiries upon this subject.

It is said of the Patriarch after the Deluge, that he became ¹ אִישׁ הָרֶמֶשׂ, a man of the earth, or husbandman. This is rendered by the Seventy, *ανθρωπος γης*; or, as it stands in most of the copies, ² *ανθρωπος γεωργος γης*. The middle term is redundant, and was originally a marginal interpretation of the two extremes: by which is meant, that Noah was a person addicted to agriculture. This circumstance was religiously recorded in all the ancient histories of Egypt. And it was upon this account, I imagine, that the ox, so useful in husbandry, was made an emblem of the Patriarch. Hence we find many pieces of ancient sculpture, upon which is to be seen the Ox's head with the Egyptian modius between his horns, relative to the circumstances of this history. But, exclusive of these engraven symbols, the living animal was in many places held sacred, and revered as a Deity. One instance of this was at Memphis, where they worshiped the sacred Bull Apis: and another was to be found at Heliopolis, where they held the Bull Mnevis, or ³ Mneuis, in equal veneration. The like custom was observed at ⁴ Momemphis, ⁵ Aphroditopolis,

¹ Genesis. C. 9. v. 20.

² Καὶ ἤρξατο Νωε ἄνθρωπος γεωργος γης* καὶ ἐφύτευσεν ἀμπέλωνα. Ibid.

³ Diodor. Sic. L. 1. p. 19. Τρεφουσι δὲ τὸν Ἀπιν ἐν Μεμφεὶ, καὶ τὸν Μνευν ἐν Ἡλιεπολεὶ. Euseb. P. E. L. 2. c. 1. p. 51.

⁴ Strabo. L. 17. p. 1155. Σηλεία θεοῦ ἱέρα.

⁵ Ibid. L. 17. p. 1163. Λευκὴ θεοῦ ἱέρα.

and ⁶ Chusa, with this difference, that the object of adoration in these places was an Heifer or Cow.

That the Apis, and Mneuis were both representations of an ancient personage is ⁷ certain : and who that personage was, may be known from the account of him given by Diodorus. He speaks of him by the name of Mneues : but confines his history to Egypt, as the history of Saturn was limited to Italy ; that of Inachus and Phoroneus to Argos ; of Deucalion to Theffaly. Mneues, or, as the ancient Dorians expressed it, Mneuas, is a compound of Men-Neuas, and relates to the same person, who in Crete was stiled Minos, Min-noas, and whose city was Min-Noa : the same also who was represented under the emblem of the Men-Taur, or Mino-taurus. Diodorus speaks of Mneues, as the first lawgiver ; and says, that he lived after the æra of the Gods and Heroes, when a change was made in the manner of life, among ⁸ men. He describes him as a man of a most exalted soul, and a great promoter of civil society, which he benefited by his laws. These laws were unwritten ; and he received them from the chief God Hermes, who conferred them as a gift of great importance upon the world ; which

⁶ Κωμη Αιγυπτια Χουσαι το ονομα.—Εν ταυτη σεβουσιν Αφροδιτην, Ουρανιαν αυτην καλουντες. τιμωσι δε και θηλειαν βου.—και αυτην δε την Ισιν Αιγυπτιοις, Εσκερων και πλαττωσι, και γραφουσι. *Ælian de Animal. L. 10. c. 27.*

⁷ Ταυρος, Διονυσος. See *Lycophron. V. 209.* and *Scholia.*

⁸ Μετα την παλαιαν τε κατ' Αιγυπτον εις κατασασιν, την μυθολογουμενην γεγονεναι επι τε των Θεων και Ηρωων, πεισαι φασι πρωτον αγραπτοις νομοις χρησησασθαι τα πληθη ειςιν (lege Εουν) τον Μνευην, ανδρα και τη ψυχη μεγαλη, και τω βιω κοινοτατον των μνημοφευμενων. Προσποιηθη δε αυτω τον Ερμην δεδωκεναι τετες, ως μεγαλων αγαθων αιτιες εσομενες. *Diod. L. 1. p. 84.*

through them would be highly benefited. He was the same as Menes, whom the Egyptians represented as their first king; and a great benefactor. This was the person who ⁹ first sacrificed to the Gods, and brought about the great change in diet; a circumstance, which occurs continually in the history of the ¹⁰ first ages. We find it made a characteristic of almost every ancient personage, *τὴν ἀνθρώπων ἐξ ἀγρίων καὶ θηριωδῶς διαίτης μετασῆσαι*, *that he withdrew mankind from their savage and bloody repasts.* Of this foul and unnatural manner of feeding, which prevailed in the antediluvian world, I have spoken before. The poets, and mythologists, continually allude to it, and memorials of it were kept up in all their rites and mysteries, where one part of the ceremony consisted in eating raw flesh, which was often torn from the animal, when alive. Menes, who put a stop to this cruel practice, and introduced a more mild diet, is styled Meen by Herodotus, and was the same as Men-Neuas, of whom I have been speaking: the same also as the Men-Taur, and Taur-Men, of other countries. Diodorus calls this famous lawgiver ¹¹ Βέν Μνευην, Taurus Men-Neues; from whence we may judge, that he was the same person, whom the Egyptians revered under the symbol of the sacred Bull; especially as it was called by the same name Mneuas, and Mneues.

The name of Apis I imagine to have been an Egyptian

⁹ Ibid. p. 42.

¹⁰ Τὴν παλαιὰν βίαν καταστῆσαι. See above.

¹¹ In the present copies it is βίον Μνευην, which is not sense. It undoubtedly should be altered to Βέν; for that was his title: and he was revered under that symbol.

term for a father: whence came the term Appa, Appas, and Apia among the Greeks: which last is equivalent to Patria among the Romans. Homer industriously adheres to ancient words: and he tells us, when Nestor was sent from Pylos to fight against the Centaurs of Theffaly, that he went ¹² τηλοθεν ἐξ ἀπικς γαιης. This may signify either that he went far away e patriâ terrâ, from his own country: or else to a great distance from the region of Apis, which undoubtedly was so called from Apis of Egypt. In this interpretation I differ from ¹³ Strabo, Eustathius, and all the Scholiasts; who think, that by Apia was meant something at a distance. Hence τηλοθεν ἐξ ἀπικς γαιης must signify longe a longinquâ terrâ; which is scarcely sense. Pausanias who was as good an antiquary, as Strabo was a geographer, assures us, that of old the whole region of the Peloponnesus was stiled ¹⁴ Apia: and that it was so denominated from Apis. We may therefore be assured, that the term was sometimes used for a proper name. But it likewise signified patria, from Apis a father: whence came the Greek term ¹⁵ Ἀππας, ὁ τροφεύς, *Appas, which signified a parent*. Apas was expressed Appas, just as Atis was rendered Attis; Amon, Ammon: Adon, Addon. Diana is made to say to Jove,

¹² Iliad. A. V. 270. Γ. V. 49. Odyss. H. V. 25.

¹³ They render ἀπικ by πρὸν ἀπεχθσα. Εκ γης μακρὰν ἀπεχθσης. Schol. in Hom. Iliad. L. A. V. 2. Ἀπικαν δὲ πρὸν μαλλον. Strabo. L. 8. p. 570.

¹⁴ Τὴν εντος Ἰσθμοῦ γῆσαν Ἀπικαν ἀπὸ ἐκεῖθεν (Ἀπιδος) καλεῖσθαι, Pausan. L. 2. p. 123. Apis is supposed to have come from beyond Naupactus; Ἀπικς εκ πέρας Ναυπακτίας. Æsch. Supplices. But by the coming of Apis is to be understood the introduction of particular rites; which were originally from Egypt.

¹⁵ Hesychius.

¹⁶ Δος μοι παρθενην αιωνιον, Αππα, φυλασσειν.

Grant me, my dear Appa, to maintain a perpetual virginity. Ulysses, speaking to Alcinous of his own country Ithaca, styles it ¹⁷ απη γαια, by which is undoubtedly meant patria terra. The name of the earth itself among the Scythæ was ¹⁸ Apia, the feminine of Apis. This could not signify remote. No people would give the word *distant* for a general term to the Earth, which they worshiped, as a Goddess; no more than they would to the country, where they resided. They esteemed the Earth their common parent, and hence they gave her the name of Apia, as they gave the title of ¹⁹ Pappaius to Zeus; whom they looked upon as their father. One term explains the other precisely. And that we may not be at a loss to know, who was meant by this reputed father Apis; Epiphanius tells us that he was the same as ²⁰ Inachus: in whose days the Deluge happened.

I have mentioned, that the Mneuis, or as the Dorians expresses it ²¹ Mneuas, is a contraction of Men-Neuas, the Lunar God Neuas, the same as Noas, or Noah. It has also been shewn, that Osiris, the planter of the vine, the inventor of the plough, the great husbandman, was no other than

¹⁶ Callimach. H. Dian. V. 6.

¹⁷ Homer. Odyss. H. V. 25.

¹⁸ Herodotus. L. iv. c. 59.

¹⁹ Pappa, and Pappus, signified in many languages a father. Hence παπ-παζουσιν, πατερα προσαγορευουσιν. Hesych. When Nausicaa in Homer addresses her father, she calls him Pappa. See Herodot. above.

Παππα φιλ', εκ ανδρ μοι εφοπλησειας αττηνην. Odyss. Z. V. 57.

²⁰ Hæres. L. i. p. 11. Ιναχης, Απιδος προτερον κληθεντας.

²¹ Mneuis, Mneuis, of Diodorus. L. i. p. 19.

Noah ; and to him these animals were sacred. Plutarch accordingly informs us, ²² Τῆς Ταυρῆς τῆς ἱερῆς, τον τε ονομαζομενον Απιν, και τον Μνευν, Οσιριδι καθιερωθῆναι, *that the bulls, both that which was called Apis, and the other named Mneuis, were alike sacred to Osiris.* They were looked upon as ²³ living oracles, and real Deities: and to be in a manner animated by the very soul of the personage, whom they ²⁴ represented. Diodorus speaks of the honour, in which they were held, as being equal to that paid to the ²⁵ Gods. In another place he assures us, that they were revered as Deities, and this ²⁶ universally, by all the people of Egypt. The Mneuis was worshiped at Heliopolis, as the Apis was at Memphis: hence some have thought, that the former was particularly sacred to the Sun. They were both equally dedicated to Osiris: who among other titles had that of Helius: but they related more to him under the character of the Deus Lunus, and from hence the Mneuis was denominated. Under this character the Egyptians did not refer to the planet in the heavens, but to a person; and to the

²² Isis et Osiris, P. 366.

Εἴην γὰρ Οσιριδος εἰκονα νομιζουσι. Ibid.

²³ Ευμορφον εἰκονα χρη νομιζειν της Οσιριδος ψυχης τον Απιν. Ibid. P. 362.
Τον δε Απιν εἰκονα μεν Οσιριδος εμψυχον ειναι. Ibid. P. 368.

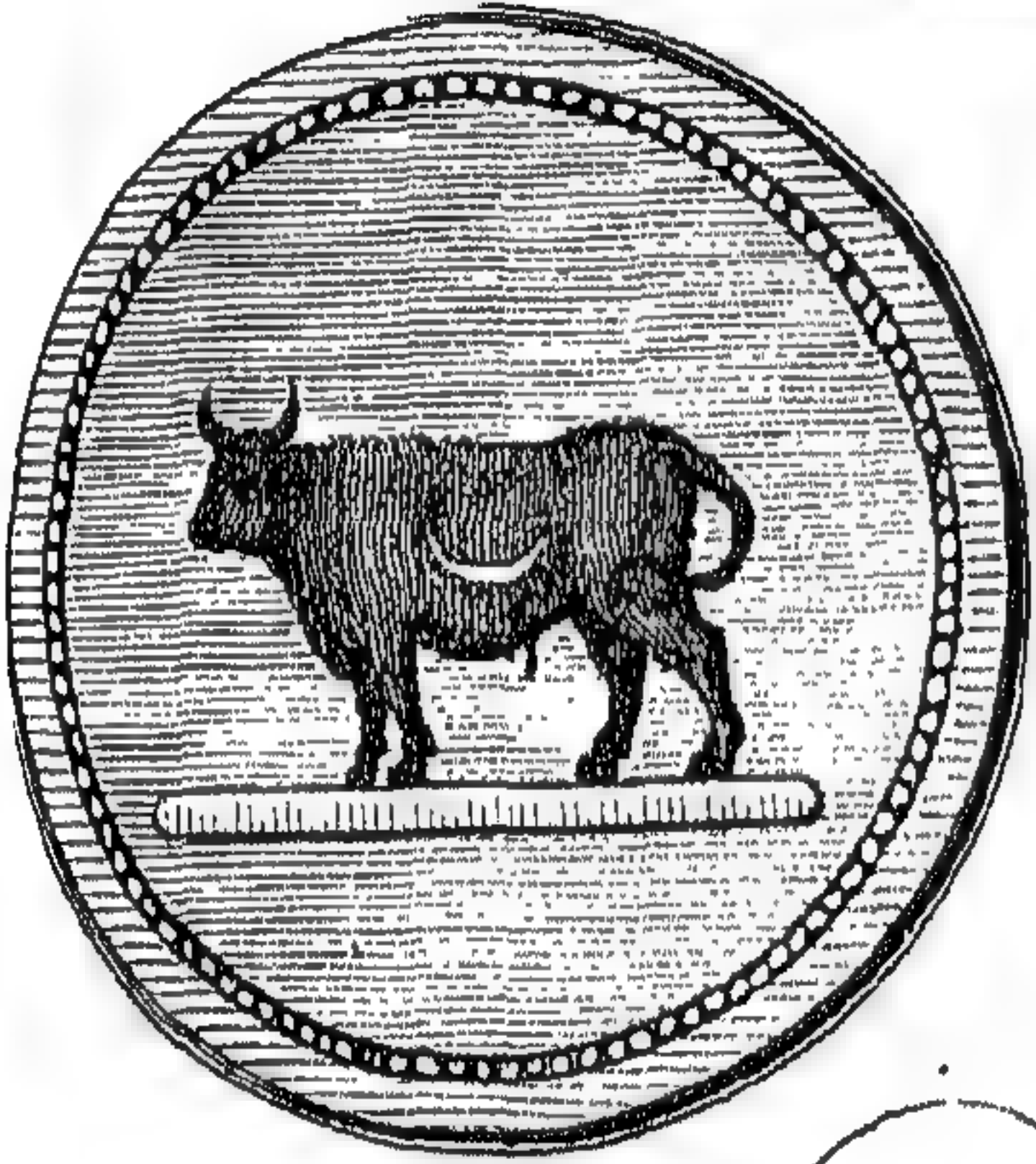
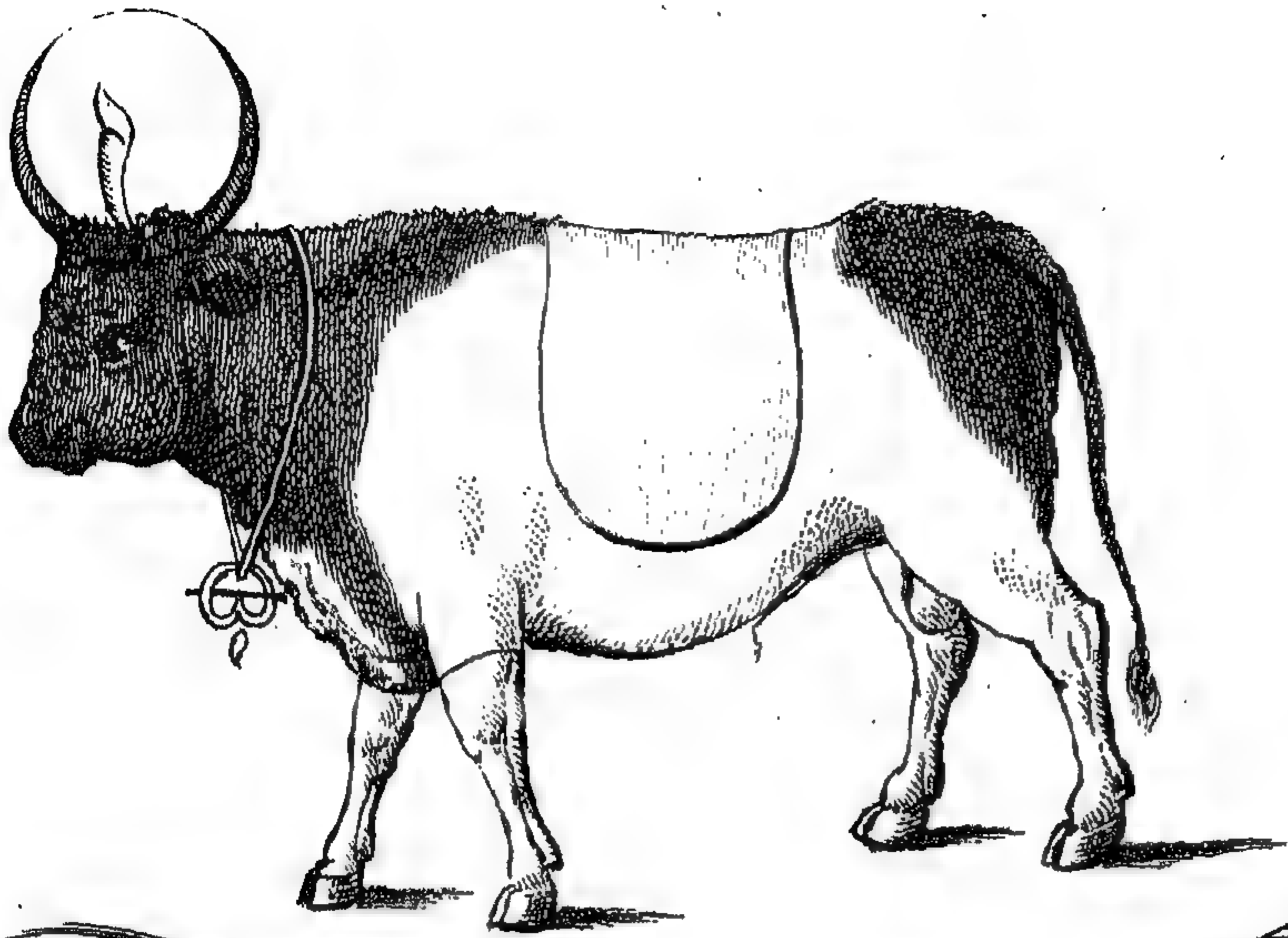
²⁴ Ο Βης Απης, ὅστις αὐτος Οσιρις. Ibid.

Τελευτησαντος Οσιριδος εἰς τῆτον (βρι) ἡ ψυχη αὐτη μετεστη, και δια ταυτα διατελει μεχρι και νυν. κλ. Diodor. L. i. p. 76.

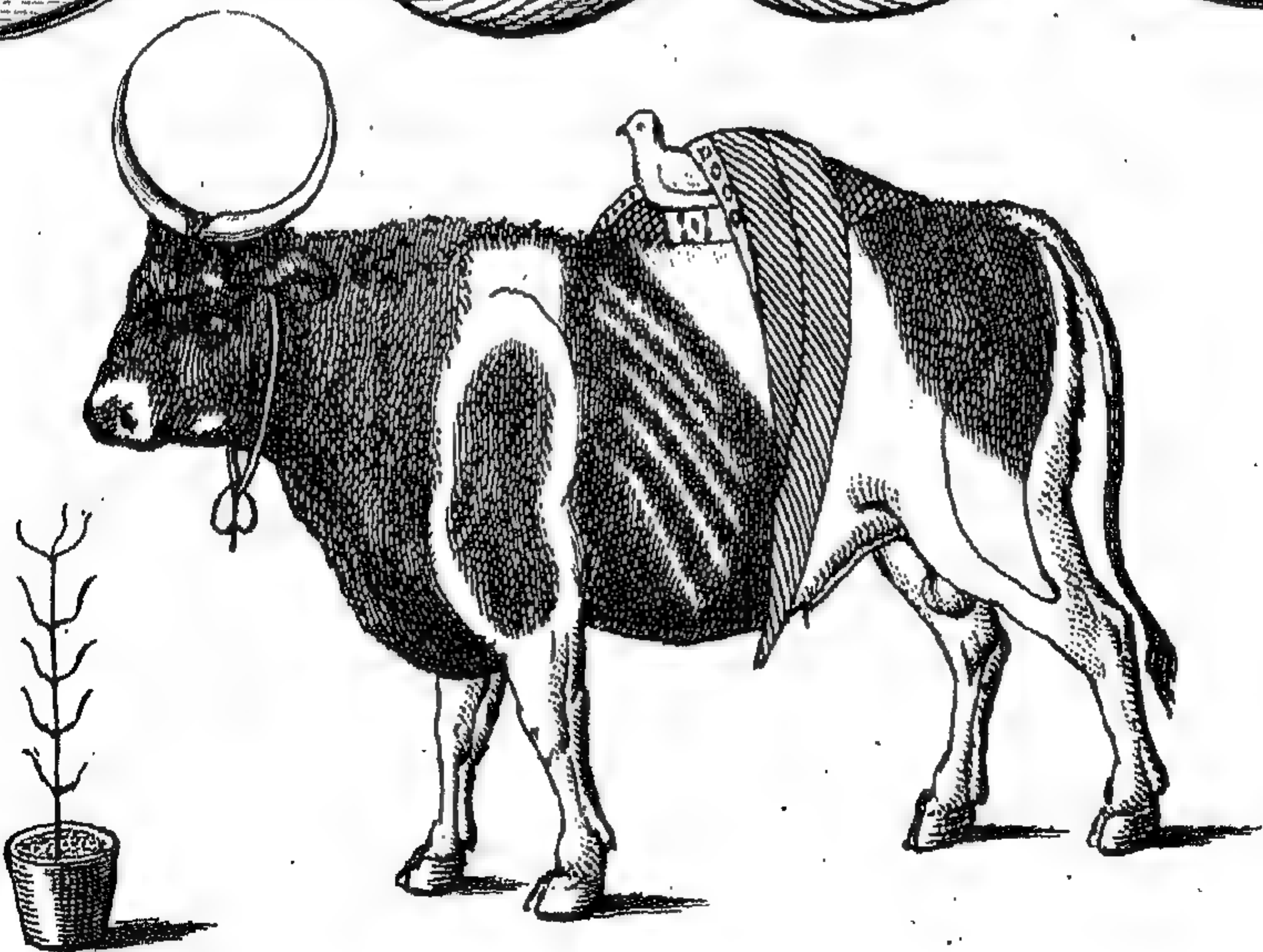
²⁵ Τους δε ταυρῆς τῆς ἱερῆς, τον τε Απιν, και τον Μνευν τιμασθαι παρὰ πωλησιως τοις Θεοις. L. i. p. 79. Απης, θεος Αιγυπτίων. Suidas.

²⁶ Τους δε Ταυρῆς τῆς ἱερῆς — σεβασθαι καθάπερ θεος κοινῇ καταδειχθῆναι πασιν Αιγυπτίοις. L. i. p. 19. Apis, populorum omnium numen. Mela L. i. c. 9. Θεος ενεργεσάτος ὁ Απης. Ælian de Animal. L. ii. c. 10.

machine,



Tauri Lunati.



Taurus Apis et Mnevas cum Columbâ sacrâ.

machine, in which he had been preserved : the same, which was stiled Rhea and Damater.

The Egyptians imagined, that the Ark had a resemblance to the new moon ; which I have shewn to have been a favourite emblem. And there is reason to think, that they made use of some art to impress the figure of a crescent upon the sides of these sacred animals : as it is certain, that white marks of this form were generally seen upon them. The Mneuis was uniformly chosen of a²⁷ black colour, that these impressions might more plainly appear. The like is said of the Apis, who is by Pliny described as a Deity. ²⁸ Bos in Ægypto etiam numinis vice colitur : Apim vocant. Insigne ei in dextro latere candicans macula, cornibus lunæ crescere incipientis. The same account is given by Marcellinus. ²⁹ Est autem Apis bos diversis genitalium notarum figuris expressus, maximeque omnium corniculantis lunæ specie lateri dextro insignis. These animals are ³⁰ said to have had this regard paid to them, *as being emblems of husbandry, which Osiris found out : and they were designed as memorials of the fruits of the earth being propagated : and of the persons to whom the world was indebted for those blessings : that the remembrance of so great benefactions might last to the latest generations.*

²⁷ Μνευις—βουων μεγιστος, σφοδρα μελας. Απιν — μελανα και αυτον ὑπερ των αλλων. Porphyrius apud Euseb. Præp. Evan. L. 3. c. 13. p. 117.

²⁸ L. 8. c. 46. p. 472.

²⁹ L. 22. p. 257.

³⁰ — Αμα μεν δια γεωργιας χρεϊαν, αμα δε και δια το των ευροντων της καρπας την δοξαν ταις τωτων ευεργεσιαις παραδοσιμον γεγονεναι τοις μεταγενεστεροις εις απαντα τον αιωνα. Diodor. L. 1. p. 79.

But

But they were not only representatives of the person, or persons, by whom the world had been so much benefited; but, as I have before mentioned, of the machine likewise, in which they had been preserved. This was described as a crescent; and called Theba, Baris, Argus. In consequence of which we find, that these terms, and the name of an Ox or Bull, were among the eastern nations synonymous. The Syrians, like the people at Mo-Memphis, held a Cow in great reverence: and to what they alluded may be known by the etymologists, who have commented upon their worship ³¹ *Θηβα Συρίσι λεγεται ἡ βας. The sacred heifer of the Syrians is no other than Theba, the Ark.* ³² *Θηβα γαρ ἡ βους κατα Συρους. The Ark among the Syrians is stiled Bous, a cow: undoubtedly because it was so typified.* Hesychius, conformably to the above, mentioning the various significations of the term *Βας*, Bos, takes notice, ³³ *Βας, — Βαρις, Αργος: By an Ox or Bull is signified Baris, and Argus: two names of the sacred ship, the same as Theba above.* The sacred cakes, which were offered at the Arkite temples, were stiled *Boun*, and were presented upon every seventh day. They had little horns, and were sacred to Selene: as we learn from Hesychius, who renders the term Bous. ³⁴ *Βας ἑβδομος περμα εσι, και της Σεληνης ιερον.* The

³¹ Etymolog. Magnum.

³² Scholiast upon Lycophron. V. 1206.

³³ So it should be read. It stands now *Βαρος Αργος*.

³⁴ Of the sacred Boun see Vol. I. p. 298. The Melissæ, those priestesses of Selene, were stiled *βουγενεις*. *Σεληνην Μελισσαν εκαλουν* — *βουγενεις δε αι Μελισσαι*. Porph. de Antro Nympharum. P. 262.

same

same emblem was held sacred in Persis, and Chufistan; where Mithras the parent of mankind was represented under the figure of a steer, or heifer. Statius has some allusions to this image, when he mentions

³⁵ *Perseï sub rupibus antri*

Indignata sequi torquentem cornua Mithran.

Upon this the Scholiast observes, ³⁶ *Perfæ in Spelæis coli Solem primi invenisse dicuntur. Est etiam in spelæo quidam Perfico habitu cum tiarâ utrisque manibus bovis cornua comprimens, quæ interpretatio ad lunam dicitur.* He says, that the purport of the sculpture related to the moon. It did so: however not to the planet; but to the Arkite crescent, of which Mithras Tauriformis was the supposed Divinity. Of the grottos here alluded to by the Scholiast, which were situated near the Campus Magorum, I have before taken notice. Among those ancient entablatures, which are there carved in the rock, there is one above the rest curious. In this is described Mithras Bovinus, with the head and horns of a bull; similar to the figures of Isis in Egypt. There is also the celestial bow; and over all is the child Eros, or Maneros, winged, and sitting upon the bow: also a person ascending some steps to adore the sacred phenomenon. It is a remarkable piece of sculpture: and every part of it illustrates the subject, of which I have been hitherto ³⁷ treating.

³⁵ Thebaid. L. i. v. 720.

³⁶ Schol. *ibid.* Ταυρος μὲν Σελήνη· καὶ ὁμοίωμα Σελήνης ὁ Ταυρος. Porphyrius *supra*.

³⁷ A copy of it has been given before, Vol. i. page 232, and is here again represented upon a larger scale.

These symbolical animals of Egypt are by many writers spoken of as Vituli, or ³⁸ calves : and Herodotus, treating of Apis, mentions him as ὁ μωσχός ὁ ³⁹ Ἀπὶς καλεόμενος : *the steer called Apis*. When the Israelites fell into the idolatry of Egypt; they worshiped a calf in Horeb. And when this folly was renewed under Jeroboam, still the object of worship was the same. This king made two ⁴⁰ calves : one of which he set up in Bethel, and the other in Dan. They are sometimes represented as females ; and in the book of Tobit complaint is made against the apostate Tribes in Israel, *who all sacrificed to the Goddess Baal, represented by an heifer*. ⁴¹ Πασαὶ αἱ φυλαὶ, αἱ συναποσάσαι ἐθνον τῇ Βααλ, τῇ δαμαλεῖ. This was certainly an emblem of that supposed Deity, called Gaia, Rhea, and Damater.

⁴² Γαῖα Θεα, μητὲρ Μακάρων, θνητῶν τ' ἀνθρώπων.

Hence Apuleius, when he is describing the Pompa Isiaca, says of the sacred Cow, ⁴³ Erat ea Bos omniparentis Deæ fœcundum simulachrum. From this we may be led to infer that the female was the appointed emblem of the Ark ; and the male of the person. The shrines, where this strange adoration was paid, were esteemed oracular : whence the animal had the name of Alphi, Dei vox : which was rendered Alpha by the Greeks. Hesychius accordingly tells us,

³⁸ Δία τί ἐφυγεν ἀπὸ σὲ ὁ Ἀπὶς ; ὁ μωσχός, ὁ ἐκλεκτός σὲ ἐκ ἐμείνεν. Jeremiah. C. 46. v. 15.

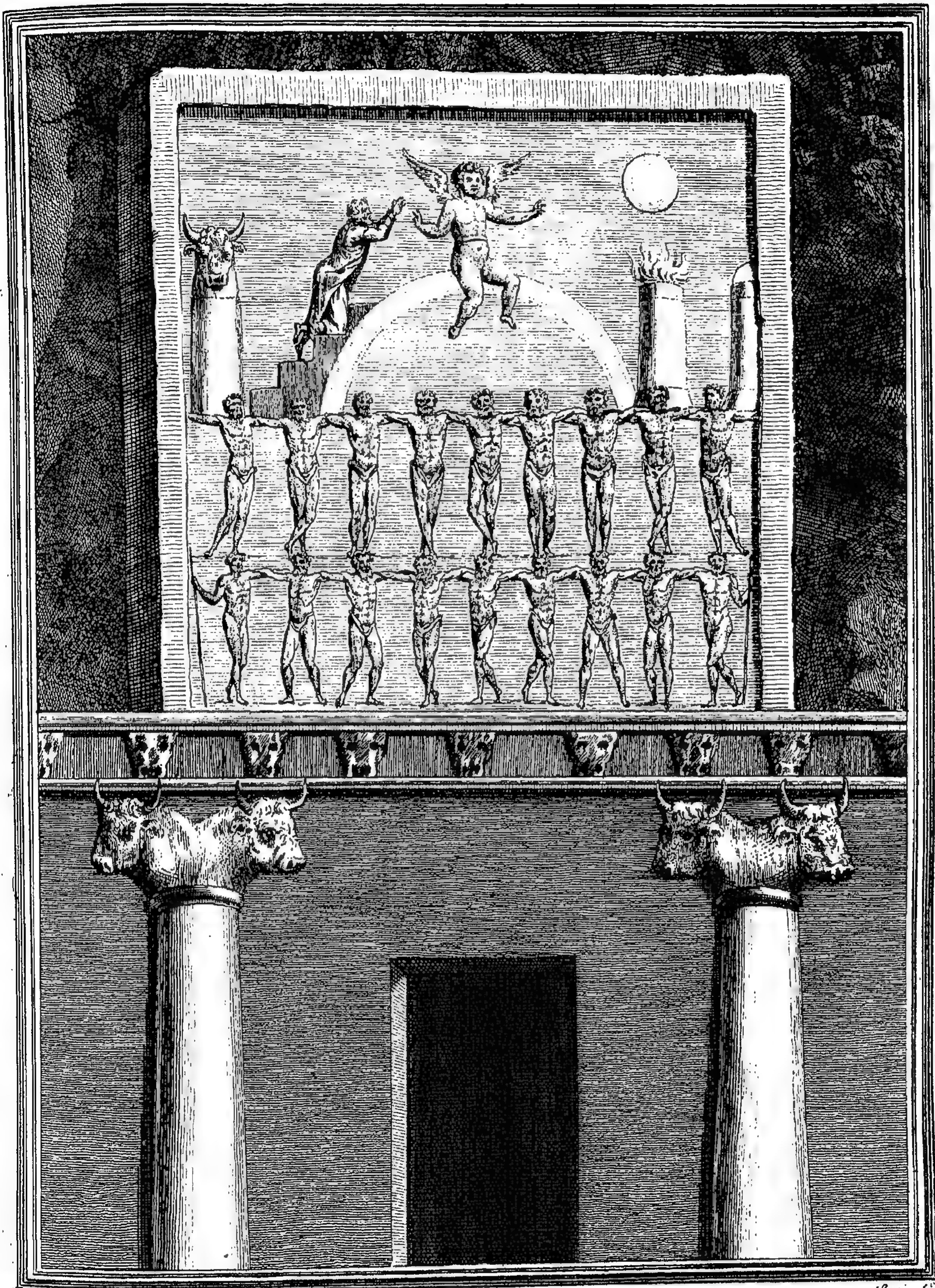
³⁹ L. 3. c. 28.

⁴⁰ 1. Kings. C. 12. v. 28, 29.

⁴¹ C. 1. v. 5.

⁴² Orphic Hymn. 25.

⁴³ Metamorph. L. 9. p. 373. Edit. Delph.



Mithras Bovinus et Crōs Persicus. Sherenot. Pars. Secunda. p. 145.

Αλφα βες; or Αλφα βοος κεφαλη, Φοινικες. *The Phenicians call an Ox, or Cow, or the head of those animals, Alpha. And Plutarch, speaking of Cadmus, says, ⁴⁴ that he placed Alpha the first letter, because among the Phenicians it was the name of the sacred Steer or Heifer.* I have before taken notice, that the Grecian writers have supposed Cadmus to have been conducted by a Cow: but the true history may be known from the description of the Cow, by which Cadmus, or rather the Cadmians, are said to have been directed.

⁴⁵ Λευκον σχημ' εκατερθε περιπλοκον ηυτε μηνης.

It had upon each side a mark, resembling the figure of the moon. Pausanias mentions the same circumstance: and says, ⁴⁶ *that it was a white mark, and like the moon, when at full.* Among all the samples, which are now extant either upon coins or marbles, the mark is uniformly a crescent: and such we may imagine the true history to have been, from whence Pausanias copied. The peculiar hieroglyphic, with which the animal was supposed to have been distinguished, shews, that the history related to one of the sacred kine of Egypt; and from them the oracle was derived.

The Egyptians undoubtedly worshiped one of these sacred animals at their city Pharbethus: for Phar in the Amonian language, like פֶּה, of the Chaldeans, and Hebrews, signified an Ox, or Bull; and by Beth was denoted a temple. Hence by Phar-Beth is to be understood Bovis Æcles, the temple

⁴⁴ Δια το Φοινικας ετω καλειν τον Βεν. Sympos. Quæst. ix. 3. p. 738.

⁴⁵ Schol. in Aristoph. εατραχ. V. 1256.

⁴⁶ Εκατερας της βοος πλευρας σημειον επειναι λευκον, εικασμενον κυκλω της Σεληνης, οποτε ειη πληρης. L. 9. p. 733. See backward the treatise upon Cadmus. P. 162.

of the sacred Bull. I have before shewn, that Petah, and Patah, signified an Officer, and Priest. Hence the persons stiled in the ⁴⁷ scriptures Petah-Phar, and rendered in our version Potiphar, and Potiphera, were priests of this order. Potiphar priest of On was an attendant upon the Mneuis in the city Zoan, or Heliopolis: which was also called On. Analogous to this Isis Pharia was in acceptation Dea Bovina from the hieroglyphic ⁴⁸ Phar, under which she was represented. In a former treatise I imagined, that by Pharebith was meant the house of Pharaoh; and I have ⁴⁹ repeated it: but Beth is generally to be understood in a religious sense; and as Phar signified an Ox or Bull, I should be inclined to the latter interpretation. Pataneit was a title of the same purport as Petaphar. Proclus speaks of a Sonchin, or priest, at Heliopolis, who was so called. He expresses it ⁵⁰ Πατενεϊτ; which is a variation of little consequence. Neit had the same signification, as Phar; and is by Macrobius rendered ⁵¹ Netos, or Neton: who says, that the sacred Bull at Heliopolis was so called. Hence Pata-Neit was Sacerdos Bovis: Apis, vel Mneuis, Minister. Isis Pharia was also stiled Neit, which the Grecians expressed

⁴⁷ Genesis. C. 39. v. 1. and C. 41. v. 45.

⁴⁸ Nunciat octavam Phariæ sua turba Juvenæ. Martial. L. 10. Epig. 48.

Isi, Phoronæis quondam stibulata sub antris,

Nunc Regina Phari. Statius. Sylv. L. 3. Ad Metium Celerem.

He speaks, as if her title related to the Pharos. Regina Pharia signifies Isis Bovina.

⁴⁹ Vol. 1. P. 97. Radicals.

⁵⁰ Proclus in Timæum. L. 1. p. 31. Ἱερεὶ ονομαζομένῳ Πατενεϊτ.

⁵¹ L. 1. c. 21. p. 212. Taurum Soli sacrum, quem Neton cognominant? Net-On. Taurus Solis.

⁵² Νηθ : and her priest at Sais was called Petaneit ; Sacerdos Ifidis Bovinæ.

In respect to the Apis and Mneuis, there seems to have been a determined period for their worship : at the expiration of which they were carried to the Nile and drowned in the ⁵³ river. This was attended with universal lamentations ; during which the priests went in quest of another of the same kind with the necessary marks. When such a one was found, he was led in triumph to the temple, and the same rites were renewed. But though writers speak of these necessary characteristics, as originally inherent in the animals, yet the lunar emblem upon the side was certainly a work of art. The people in Egypt told Plutarch, that it was effected, ⁵⁴ επαφή της Σελήνης, *by a touch of the moon* : which he understands of the ⁵⁵ planet. The persons, who afforded the intelligence, undoubtedly meant, that it was done by the application of an instrument in the form of a crescent. With this they applied some caustic, by which they took off the black hairs : and in the room of these white ones succeeded in the shape of a lunette. We are told, that when the Apis died, it was put into a σόφος, or coffin, and solemnly interred in the temple of ⁵⁶ Sarapis. I cannot in this place omit taking notice of the name Sarapis, about

⁵² Plato Timæus. Vol. 3. p. 21. Αἰγυπτίσι τ' ἔνομα Νηθ.

Νηθ, Ἀθηνᾶ παρ' Αἰγυπτίοις. Hesych.

⁵³ Apis—post vivendi spatium præstitutum, sacro fonte immerfus. Marcellinus. L. 22. p. 257.

⁵⁴ Sympos. L. 8. p. 718.

⁵⁵ Suidas supposes, that the Apis was conceived ἐκ Σελᾶος τῆς Σελήνης.

⁵⁶ Clemens Alexand. Strom. L. 1. p. 383.

which

which there has often been controversy even among some of the ancients. This arose from their blending two different ideas under one term: which the Egyptians certainly distinguished. But as the words were nearly the same in sound, the Grecians have confounded them; and used them indiscriminately. Sar signified any thing noble. Those great lords, the Tyrians, are by the sacred writers stiled ⁵⁷ Sarim. Osiris, the great husbandman who had been exposed in an ark, was stiled Sar-Apis; which signifies illustris Genitor, the great father of mankind. But there was likewise the term Sor, from whence came the σορος of the Greeks; which signified a bier or coffin: also a place of interment. Hence the temple, where the dead Apis was deposited, had the name of Sor-Apis, rendered inaccurately Sarapis. Plutarch did not know the distinction, and hence fancied, that some people in Egypt would not allow Sarapis to have been a God. ⁵⁸ Οὐκ εἶναι θεὸν τὸν Σαραπιν, ἀλλὰ τὸν Απιδὸς σορον ἔτῳς ὀνομασθαι. *Instead of admitting Sarapis as a Deity, they insisted that it was only the tomb of Apis.* The dispute was about the sound of a word. No Egyptian could deny the divinity of the God ⁵⁹ Serapis: but Sor-Apis had another meaning: and this was the

⁵⁷ Isaiah. C. 23. V. 8. See Radicals. P. 73.

⁵⁸ Isis et Osiris. P. 362. Sor also among the Amonians signified a bull: which was sometimes expressed Tor, and Tur. Sar-Apis may therefore sometimes signify the Bull-Apis.

⁵⁹ Τῆτον οἱ μὲν Δία εφασαν εἶναι, οἱ δὲ τὸν Νεῖλον, διὰ τὸ μὸδιον εἶχεν ἐν κεφαλῇ, καὶ τὸν πηχυν. Suidas.

Ωρον— οἱ μὲν Οσιριν, οἱ δὲ Σεραπιν, οἱ δὲ Σωθι Αἰγυπτίσι.

Plut. Isis et Osiris. P. 375.

term in debate. The Egyptians insisted, and with good reason, that Sor-Apis was a name given to the place of sepulture of the sacred bull; and did not relate to the Deity. That I am right in my notion may be proved from the testimony of Nymphodorus of Amphipolis. He says expressly, that when the Apis died, and had been embalmed, the priests laid it in a *σoγoς*, or tomb. And that this was in the temple of the Deity, or Dæmon, whom they most honoured: and the place of sepulture was called ⁶⁰ Soro-Apis. Nymphodorus seems afterwards in some degree to confound the terms: but it is manifest, that the Dæmon, (*Δαιμων*) or deified man, was Sar-Apis, and that Sor-Apis was the tomb.

It has been mentioned, that the Minotaur, the Taurus Lunaris, of Crete, was represented as a Man with the head of a Bull. This was an hieroglyphic introduced into that country from Egypt. That it was an Egyptian emblem may be known from a specimen still remaining, which is to be seen upon those curious monuments of Egyptian antiquity, in the British Museum. The Deity is here described sitting in an erect posture, in the express form of the Minotaur: only with this difference, that like many emblematical figures in Syria, Babylonia, and other parts of the east, he is represented with two heads. His horns are industriously so placed as to form two lunettes. In his hand he holds an instrument like a scythe, as a token of husbandry: and before him is a priest upon his knees, who seems to be dedicating two small pyramids.

⁶⁰ *Καὶ ντευθεν Σοροαπιν κληθηνάι.* Clemens Alex. Strom. L. 1. p. 383.

From these hieroglyphics misinterpreted came the stories of Europa, and Pasiphaë; also the fable about Argus, and Io. They all related to the same event; and to the machine stiled Bæ, and Taurus, wherein Osiris was inclosed. For it is said of Isis, that during the rage of Typhon, she preserved Osiris in an ark of this denomination: ⁶¹ εἰς βῆν ξυλινὴν ἐμβάλεω; *She inclosed him in a bull of wood*: by which is meant the ark, Theba. The Syrians understood it so. ⁶² Θηβα γὰρ ἡ βους κατὰ Συροῦς. *A Bull or Cow among the Syrians signified an Ark, or Theba*: — ἀπὸ Καδμῶς βοὸς φασὶ Θηβὴν τὴν ἑπταπύλον κληθῆναι. *The city Theba in Greece, so renowned for its seven gates, was denominated from the sacred Cow, by which Cadmus was directed*. The name of the animal must therefore have been Theba: and we may be assured, that the Syrians and Egyptians under this hieroglyphic continually referred to the ⁶³ Ark. The city Tyre, from whence Europa is supposed to have come, was named Sor, and Tur, similar to the שׁוּר, and תּוּר, of the Chaldeans. Both these terms signify a Bull: and it was undoubtedly the insigne, by which the Deity was there represented.

There were many Arkite ceremonies in different parts of the world; which were generally stiled Taurica Sacra. In some of these there was a memorial of the Παισιγενεσία: and those, who were initiated, imagined, that they obtained by their admission to these rites an addition to their ⁶⁴ term

⁶¹ Diodorus Sic. L. 1. p. 76.

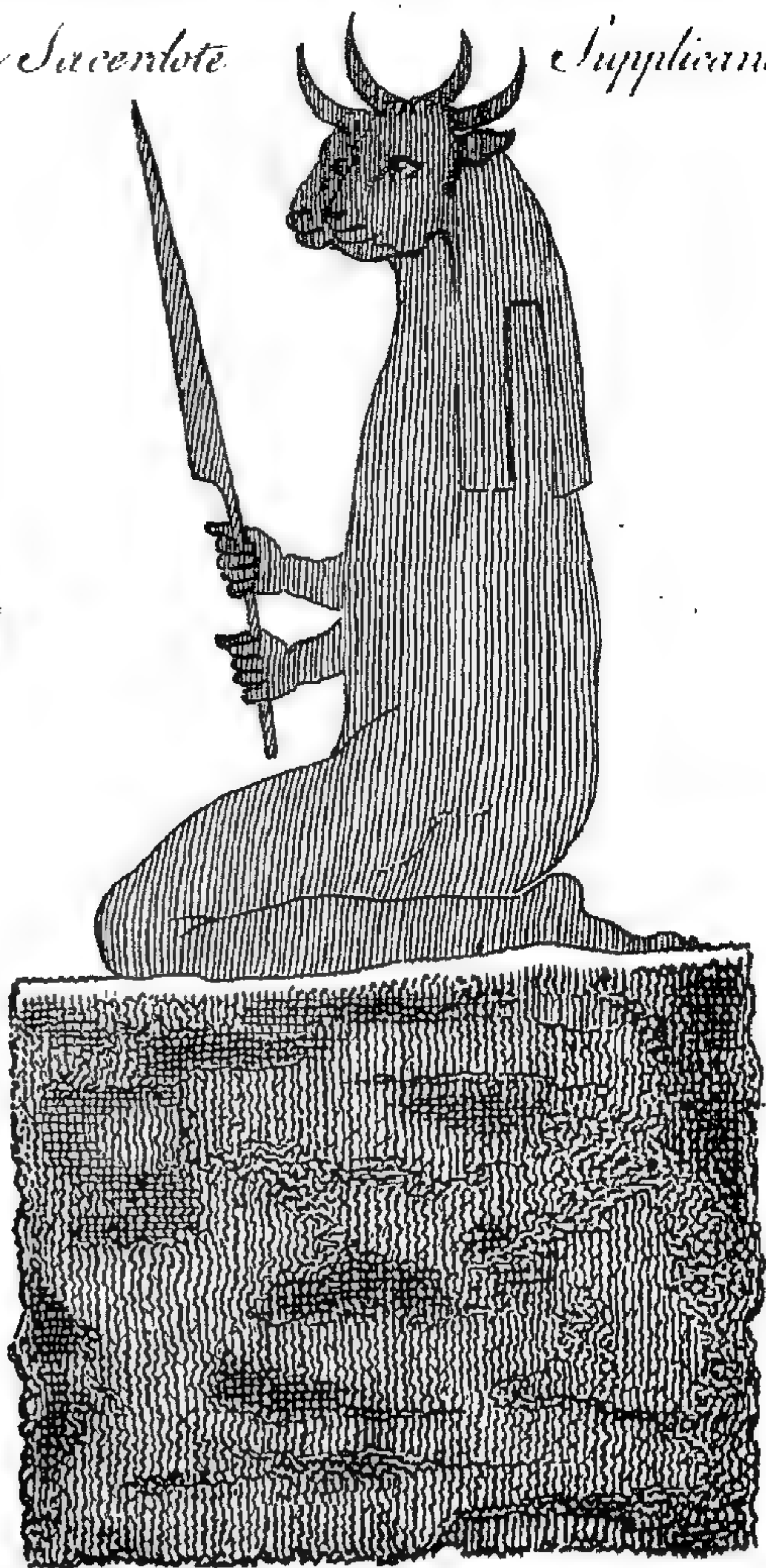
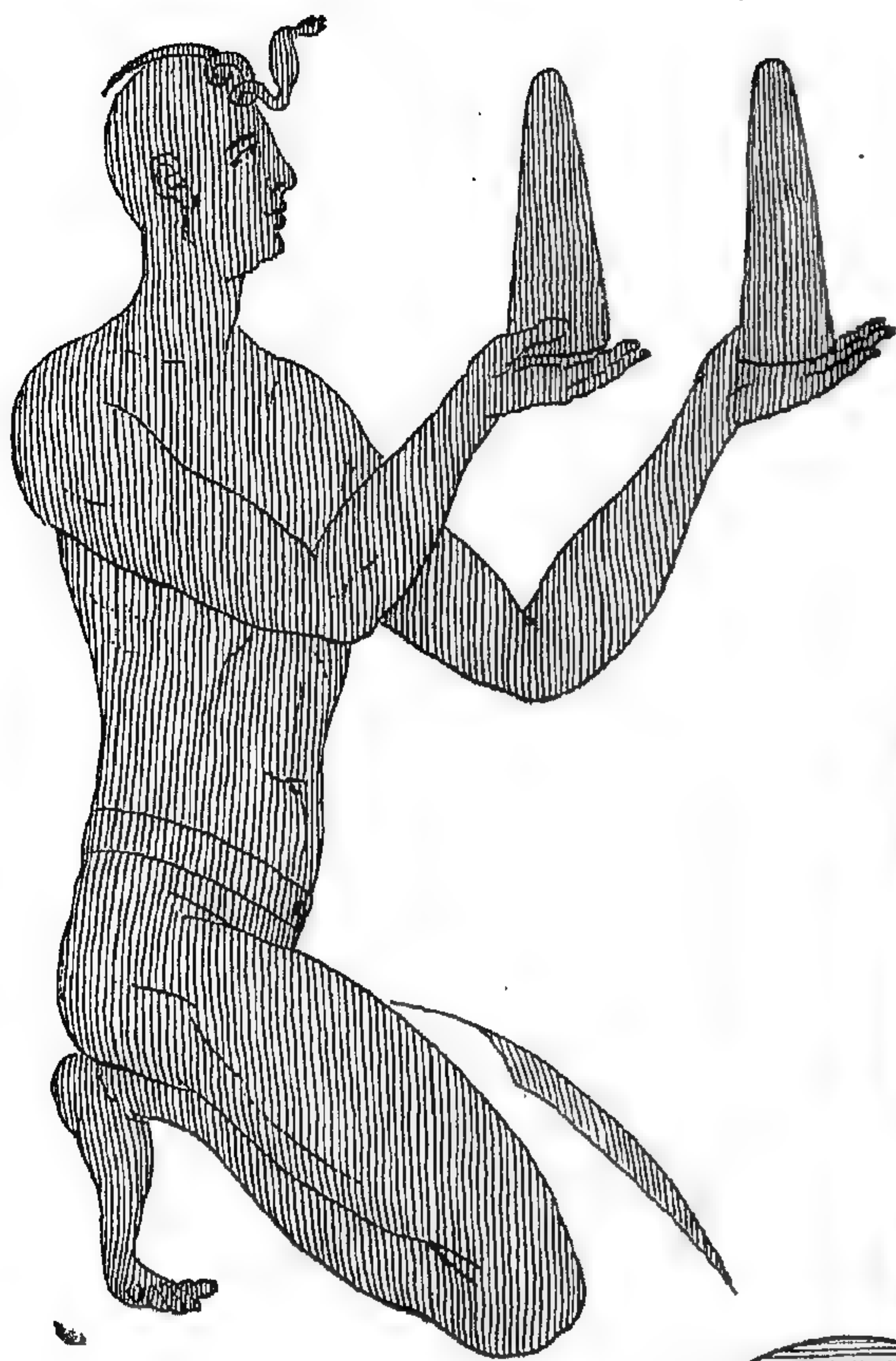
⁶² Lycophron Scholia. V. 1206.

⁶³ Θηβα, κίβωτιον. Hesych.

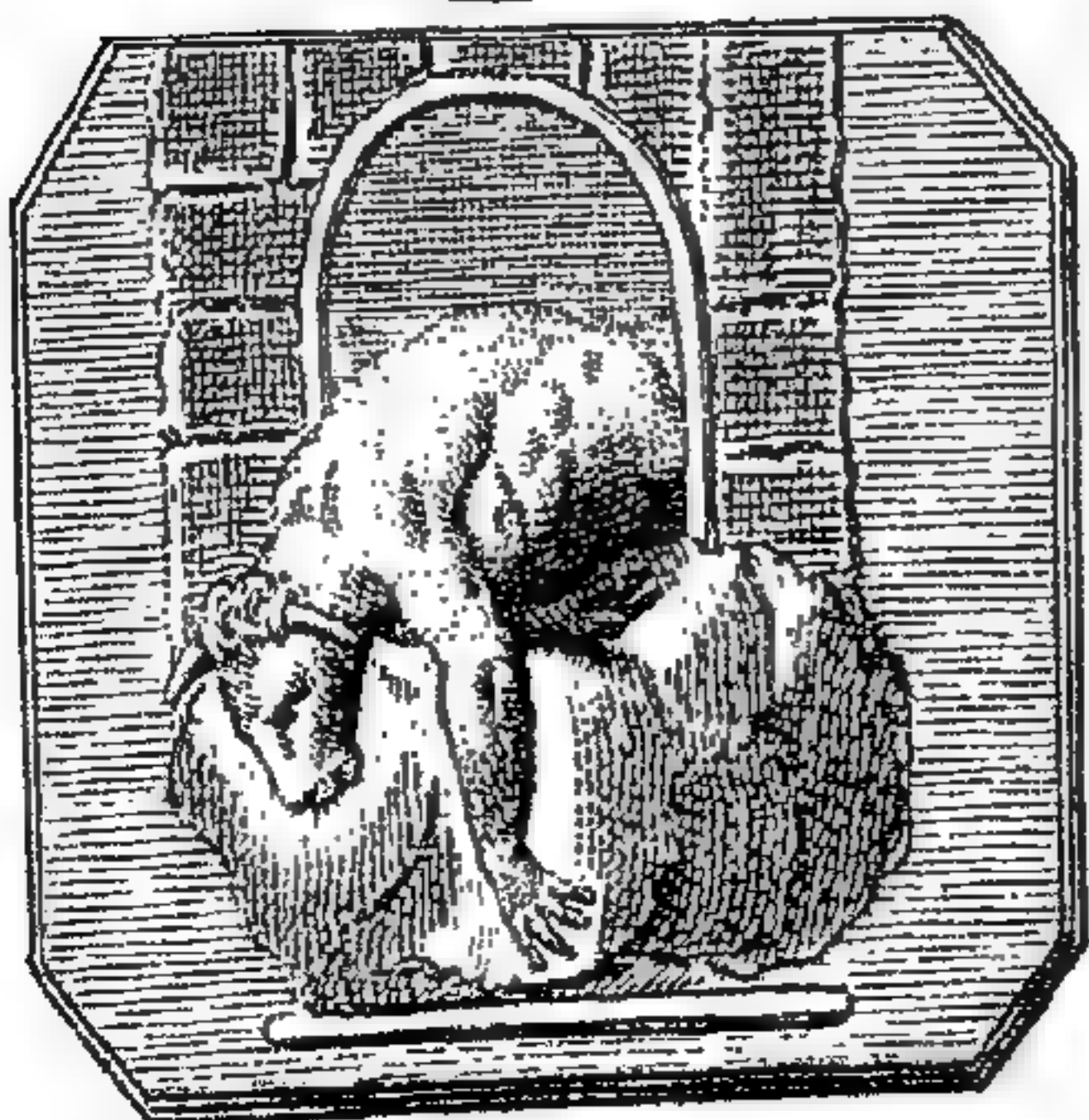
⁶⁴ See Hoffman. Tauroboliumi

Menotaurus Egyptiacus Biceps cum Sacerdote

e Supplicante.



Tauro-Menes, et
Tauro-Menes Sicutus



Meno-Taurus.
2th & Intaurus.

of years. These mysteries were of old attended with acts of great cruelty. Of these I have given instances, taken from different parts of the world : from Egypt, Syria, Cyprus, Crete, and Sicily. The Bull of Perillus was probably constructed upon a religious account ; and designed for a renovation of some cruel rites : which were prevented by the prince of the country. Practices of this nature prevailed in the ⁶⁵ Tauric Chersonesus. The Scythæ of these parts worshiped Diana under the title of ⁶⁶ Tauropolus, and ⁶⁷ Taurione. There is reason to think, that the Deity was here represented under the Egyptian hieroglyphic of either a steer or heifer. It is expressly said by Eustathius, that the region was denominated from the animal Taurus : and that it was so named in memorial of an ancient history, which was certainly imported from Egypt. ⁶⁸ 'Οι δε Ταυροι το εθνος απο της ζωσ Ταυρας, φασι, καλονται, δια το εκει τον Οσιριν ζευξαντα ειν αροσαι γην.— και η Αρτεμις δε Ταυροπολος απο της των δοκει των Ταυρων λεγεσθαι, οis εχαιρεν, ως ξενοκτενυσιν επ' αυτη. We find, that according to the custom of most nations, the people of the Chersonesus supposed the Deity to have been of their country : in other respects the history is conformable to the truth. We learn from the above, *that the Tauric nation was so named from the animal Taurus, or Bull : which was looked upon as a memorial of the great husbandman Osiris, who first taught agriculture, and to whom*

⁶⁵ Clementis Cohort. p. 36.

⁶⁶ Diodorus Sic. L. 4. p. 248. Βαρβαρες θυειν Αρτεμιδι Ταυροπολω.

⁶⁷ Ταυριωνη — εν Ταυροις της Σκυθιας τιμωμενη (θεα). Suidas.

⁶⁸ Eustath. in Dionys. V. 306.

was ascribed the invention of the plough. The Tauric nation was a colony of ⁶⁹ Cuthites, as will be hereafter shewn. They worshiped Ofiris, whom they stiled ⁷⁰ Ait-Ofiris : also Hestia, the same as Damater, whom they called ⁷¹ Tabita, from the Chaldaic, תבת, Arca : and they gave to Artemis, or Diana, the name of Tauro, Taüropolis, and ⁷² Taurione. From laying these histories together it is apparent, that Artemis Diana, and Venus Dione, were in reality the same Deity ; and had the same departments. This Sylvan Goddess was distinguished by a crescent, as well as Juno Samia : and was an emblem of the Arkite history : and in consequence of it was supposed to preside over ⁷³ waters. Hence we find an inscription in ⁷⁴ Gruter, wherein Diana is at the same time called Regina undarum, and Nympha, decus nemorum. The name Taur-ione shews the history, to which she related ; for Taurus was an emblem of the Ark : and by

⁶⁹ They were stiled Βασιλῆες Σκυθαί, Royal Scythæ : Herodotus. L. 4. c. 57. So in Egypt they had been called Royal Shepherds : Βασιλῆες Ποιμένες.

⁷⁰ Herod. ibid.

⁷¹ Ibid.

⁷² Suidas, Ταυριωνη.

Ταυρω ἢ εν Ταυροις Αρτεμις, Hesych.

Called by Euripides Αρτεμιν Θέων ανασσαν. Hippol. V. 1521. She was consequently the same as Hera or Juno. Hence probably her name is a compound of Hara-Temis, the same as Themis, the Goddess of Justice. I have sometimes thought that it was from Ar-temis, the city of Themis.

⁷³ Εσση και λιμενεσσιν επισκοπος. Callimachus. H. to Diana. V. 39. Hence Artemis Λιμναια, and Λιμνατις. Pausanias. L. 2. p. 128. L. 3. p. 271. L. 4. p. 287.

⁷⁴ P. xxxix. n. 8.

Hanc tibi marmoreo cæsam de monte, Diana,

Regina undarum, Nympha, decus nemorum.

Taur-Ione was signified the Arkite Dove. There is reason to think, that among this people the chief memorial of the Patriarch, and the Deluge, was preserved under an hieroglyphic of this nature. For as the Dove was an emblem of that Providence, by which mankind were saved; and as the machine, in which they were preserved, was stiled Taurus, we may suppose that these symbols were introduced together from specimens in Egypt. And though in the history of that country the name of Taur-Ione does not at present occur, yet what is extraordinary, and more to the purpose, the hieroglyphic is still to be seen: and agrees precisely with my hypothesis. In the account given by Kircher of the Pamphilian obelisk there is introduced from the Bembine table a representation of the Egyptian Apis. He is described with his horns luniformes, and upon his back is the mysterious Dove, Iönah, with its wings low expanded, affording, as it were, security and shelter to the animal beneath. It is an hieroglyphic, as curious, as it is ancient: and wonderfully illustrates the history, of which I have been treating.

As the Egyptians imagined, that the horns of a young Ox or Bull had some resemblance to a lunette, which was an emblem of the Ark; we find most of the Arkite divinities distinguished either with a crescent, or with horns. The Bull of Europa is described as having its horns full budded, and bearing a resemblance to the new moon.

⁷⁵ Ἰσα δ' ἐπ' ἀλλήλοισι κερα ἀνετέλλε καρήνῃ
 Ἀντυγος, ἡμιτομου κεραῆς ἄτε κυκλα Σελήνης.

⁷⁵ Moschi Europa. V. 87.

In the history of Dionusus we have continual references to this hieroglyphic. He was called *δικεως*, and *βεκεως* : and in the Orphic hymns he is described as having the countenance of a bull.

⁷⁶ *Ελθε, Μακαρ Διονυσε, πυρισπορε, Ταυρομετωπε.*

There is an invocation of him equally remarkable in another hymn.

⁷⁷ *Κικλησχω Διονυσου, εριβρομον, ευασηρα,*

Πρωτοφυον, διφυη, τριγονον.

Αγριον, αρρητον, κρυφιον, δικερωτα, διμορφον,

Κισσοβρυον, Ταυρωπον.

He was also represented in the shape of a bull by some of his votaries. ⁷⁸ *Ταυρομορφον Διονυσον ποισι — πολλοι των Ελληνων.* He was stiled *Βουγενης*, *Bougenes*, or the offspring of a Bull, by the people of ⁷⁹ Argos ; who used to invoke him as a resident of the sea, and intreat him to come out of the waters. The author of the Orphic hymns calls him *Ταυρογενης*, analogous to *βεγενης* before.

⁸⁰ *Ταυρογενης Διονυσος ευφροσυνην πορε θνητοις.*

Ταυρογενης is precisely of the same purport, as *Θηβαιγενης* :

⁷⁶ Orphic Hymn. 44.

Tigres pampineâ cuspide territans,

Et mitrâ cohibens cornigerum caput. Seneca Hippol. V. 752.

⁷⁷ Orph. Hymn. 29. So *Ταυροκεως Μηνη*. Hymn. 8. See Lycophron. V. 209. and Scholia.

⁷⁸ Isis et Osiris. p. 364.

⁷⁹ Plutarch. *ibid.*

⁸⁰ Orphic Fragment. 28. p. 390. Dionusus was called *Ταυροκεως* *υης* according to Euphorion.

Υη Ταυροκερωτι Διωνυση κοτισασα. Theon in Aratum.

and the words in this passage certainly mean, *That the Ark-born Deity Dionusus restored* ⁸¹ *peace, and happiness, to mortals.* There is not an epithet among the quotations above, but is rendered intelligible by the method of analysis, upon which I have proceeded. By the same means we may understand every title given to Dionusus by Ovid, when he describes his rites, as they were celebrated by the people of Thracia.

⁸² Thuraque dant, Bacchumque vocant, Bromiumque,
Lyæumque,

Ignigenamque, fatumque iterum, solumque bimatrem :
Additur his Nyseus, indetonfusque Thyoneus ;

Et cum Lenæo genialis confitor uvæ :

Nycteliusque, Eleleusque Parens, et Iacchus, et Evan.

Et quæ præterea per Graias plurima Gentes

Nomina, Liber, habes : tibi enim inconsumpta Ju-
ventas :

Tu puer æternus : Tu formosissimus alto

Conspiceris cœlo : tibi, cum sine cornibus adstas,

Virgineum caput est.

The Patriarch was esteemed the God of mariners, and was worshiped under this character in his temple at Canobus. The Greeks called him Poseidon, and bestowed upon him the genuine characteristics of Hippius, and Taureus. Iolaus says to Hercules,

⁸¹ The purport of his name in Scripture was peace and consolation: and it is accordingly so interpreted, as I have before shewn. Νῆε ἐβραϊστὶ ἀναπαυσις. Hefych.

⁸² Ovid Metamorph. L. 4. v. 1113.

⁸³ Πατρὸς ἀνδρῶν τε, Θεῶν τε,
 Τιμᾶσθην κεφαλὴν, καὶ Ταυρεὸς Ἐννοσιγαιος,
 Ὃς Θηβῆς κρηδεμνον ἔχει.

By Θηβῆς κρηδεμνον is properly meant in a mystic sense the hymen, or veil, of the Ark : but in the legendary story of Hercules it is made to signify the walls of a city. As the Patriarch was esteemed the great Deity of the sea, and at the same time was represented under the semblance of a bull, or with the head of that animal ; we find this circumstance continually alluded to by the poets, and mythologists of Greece. Euripides in particular speaks of the Ocean under this character.

⁸⁴ Πόντον, Ωκεανὸς ὄν
 Ταυρικρανος ἀγκάλαις
 ἑλισσὼν κυκλεῖ χθονά.

And as all rivers were looked upon as the ⁸⁵ children of the Ocean, they likewise were represented in the same ⁸⁶ manner. Hence we read of Tauriformis Aufidus : and the Tiber is called

Corniger Hesperidum fluvius regnator aquarum.

It was for this reason that the river Achelous, so particularly

⁸³ Hesiod. Ασπις. V. 104. Ταυρεὸς, Ταυρεῖος, ὁ Ποσειδῶν. Hesych. Ταυρία, ἑορτὴ τις ἀγομένη Ποσειδῶνος. Ibid. See Vol. I. P. 303. of this work.

⁸⁴ Orestes. V. 1384. Oceanus was the same as Helius, and Osiris. Τὸν γὰρ Ωκεανὸν Οσίριν εἶναι. Plut. Isis et Osiris. P. 364.

⁸⁵ Εἰς οὐπὲρ πάντες ποταμοὶ κ. λ. Homer. Iliad Φ. V. 197.

⁸⁶ ——— Pater ipse bicornis

Inachus. Statius. Theb. L. 2. v. 217.

Claudian of the Tiber. Taurina levantur

Cornua temporibus. Conf. Prob. et Olyb. V. 220.

sacred,

sacred, was supposed to have turned himself into a bull. In short every personage, that had any connexion with the history of the Ark, was described with some reference to this hieroglyphic. Hence we read of Tauro, and Taur-Iöne Artemis, of whom I have spoken. Ovid, speaking of Egyptian Isis, says, that she had horns like the moon.

⁸⁷ Imitataque Lunam.

Cornua fulserunt.

He had before given a fine description of this Goddess, with an assemblage of other emblematical personages, all relative to this history. The account is to be found in the fable concerning Iphis, where Isis appears to Telethusa.

⁸⁸ Cum medio noctis spatium sub imagine somni
Inachis ante torum, pompâ comitata suorum,
Aut stetit, aut visa est. Inerant lunaria fronti
Cornua cum spicis nitido flaventibus auro;
Et regale decus: cum quâ latrator Anubis,
Sanctaque Bubastis, variisque coloribus Apis;
Quique premit vocem, digitoque silentia suadet:
Sistraque erant; nunquamque satis quæsitus Osiris;
Plenaque somniferi serpens peregrina veneni.

The Bull's head was esteemed a princely hieroglyphic: wherefore it is said by Sanchoniathon of Astarte, ⁸⁹ Επεθηκε τη ιδία κεφαλή βασιλείας παρασημον κεφαλήν Ταυρου. *The Goddess placed the head of a Bull upon her own head, as a royal emblem.* And it is said of Isis, whom I just now men-

⁸⁷ Metamorph. L. 9. v. 782.

⁸⁸ Ibid. V. 685.

⁸⁹ Euseb. P. E. L. 11 c. x. p. 38.

tioned

tioned, that she was not only described with a lunette; but like Iö of the Greeks with the real head of a ⁹⁰ Bull, or Cow. Such was the figure of the Minotaurus, which Pausanias styles ⁹¹ Ταυρον τον Μινω, the Bull called Mino. By this is meant the sacred emblem of the Deus ⁹² Lunaris No: which emblem was revered in Cete at Minoa, the same as Meen-Noa, the city of Arkite Noah. Of this name were many places, of which examples may be found in Paros, Crete, Sicily, ⁹³ Arabia; and likewise in other parts. And analogous to this we find many mountains, places, and people, named Taurus, Taurica, Taurini, Taurisci, Tauropolis, Tauropolium, from the same emblematical worship.

The Ark seems to have been sometimes called Centaurus; from whence many of the Arkites had the name of Centauri: and were reputed of the Nephelim race. Chiron was said to have been the son of the Centaur Cronus: but the rest were the offspring of Ixion, and Nephele. ⁹⁴ Κενταυρος, ηγουν ο Κρονος.—Ο Χειρων εκ Κρονου· οιδε λοιποι παντες Κενταυροι παιδες εισιν Ιξιονος, και Νεφελης. They are described by Nonnus as horned, and as inseparable companions of ⁹⁵ Dionusus. He supposes them to have been the sons of Zeuth: and places them for the most part in Cy-

⁹⁰ Το της Ισιδος αγαλμα εον γυναικειον βυκερων εστι, καταπερ Έλληνες την Ιω γραφουσιν. Herod. L. 2. c. 41. Ενθα βυς ην εν αγαλματι της Ιθς, ητοι Σεληνης. Schol. in Dionys. V. 94.

⁹¹ L. 1. p. 56.

⁹² Taur-Meen-No: Taurus Lunaris No.

⁹³ See Steph. Byzant. The cities named Minua were of the same purport.

⁹⁴ Schol. in Lycophron. V. 1200.

⁹⁵ L. 5. p. 176. L. 14. p. 396 and 400. L. 32. p. 804.

prus. There seem to have been ships of old denominated from the Ark Centauri, and Βακενταυγοί. The Amónians occupied all the upper part of the Adriatic Gulf: and the Veneti at this day call their principal galley the Bucentaur: which Justiniani styles ⁹⁶ Navigium maximum et ornatissimum. This sort of ships, and ships in general, are supposed, to have been first formed in Cyprus: and here Nonnus supposes the Centaurs to have first existed. This notion arose from the original ship, the Ark, being built of ⁹⁷ Gupher wood. This has been interpreted the wood of the island Cupher, which was the ancient name of Cyprus.

Memorials of this nature seem to have been universally preserved; and the same hieroglyphics to have prevailed in regions widely distant. The city Tours in Gaul, which is called Ταυροεῖς by Stephanus, was the capital of the ancient Turones. It is said to have been named from ⁹⁸ Taurus, a bull, which was an emblem of a ship: though they suppose it to have been the παρασημα of that ship, by which the first colony was brought. There was a curious piece of ancient sculpture in the same country, of which the ⁹⁹ Abbe Banier has given us a short account from the Histoire de la Limagne d'Auvergne of Gabriel Simeoni. It was placed upon the gate of the Hotel Dieu of Clermont, in the above province: and represented a Celtic divinity. It was the figure of a woman's head with wings displayed above; and two large scales arising out of the side of the head near the ears. This head was encompassed with two serpents, whose

⁹⁶ L. 14.

⁹⁷ Genesis. C. 6. v. 14. Make thee an Ark of Gupher wood;

⁹⁸ Steph. Byzant.

⁹⁹ Abbe Banier. Mythol. Vol. 3. Book 6, c. xi.

tails were hidden beneath the two wings. Some took the head, which was set off with a beautiful countenance, to have been that of Medusa : others thought, that it had a relation to Dagon, or Derceto : in which they are certainly near the truth. The name of the personage represented by this hieroglyphic is said to have been Onuava. Many instances of the like purport might be produced from India, and China ; and other the most remote parts of the earth. In the island of Japan they have many symbolical representations, which plainly allude to the history, of which I have been treating. Among other instances is that of a particular Deity called ¹⁰⁰ Giwon : who is also stiled Goso Tennoo, or the Ox-headed prince of heaven. Examples to the same purpose may be found even in the great Pacific ocean, among those nations, with whom we have so lately opened a communication. We are accordingly told by one of those, who were sent to make discoveries in the southern parts of the globe ; ¹ that in an island, called Easter Island by the Dutch, latitude 27° S. longitude from London, 106°. 30'. W. were found Indians of a religious cast, who worshiped the Sun. They prostrated themselves before two immense stones, one of which was flat, and very broad : the other was erect, about ten feet high, and seven fathoms round. It was carved at the top with a man's head, and a garland ; which was of Mosaic, or inlaid work, and not ill performed. The name of one stone was Dago ; of the other Taurico.

¹⁰⁰ Kæmpfer's Japan, P. 418.

¹ Account of Discoveries made in the Pacific Ocean. Printed London, 1767.

OF M A N, M A O N, L I B A N, L A-
B A N, L A B A R, L U B A R: Also of
L A R, L A R I S, L A R I S S A, A I-
T H Y I A.

IT is, I think, manifest, that the history of the Ark was preserved in all countries, as far as we can obtain evidence, with the greatest care, and veneration. As letters were not in the first ages known, it was described under many symbols, such as a Cetus, a Pegafus; a Bull, or a Ram. But the most common emblem was a lunette, called Meen, Man, and Maon. It was also named Laban, Liban, and Libanah; all, which are variations of the same term; such however as must be expected among people of different nations. I make no doubt, but that Mount Libanus received its name from this type of the Ark: for the city Arca stood here towards the bottom; and upon the summit was the temple of Venus Architis, where the most ancient rites were preserved of Libanah, or Selene. They were introduced by people stiled Archites; who were colonies from Egypt, the Belidæ, Danaidæ, and Cadmians of the Greeks; and the Hivites and Arkites of Moses. Josephus takes notice of the city in Mount Libanus, which he expresses Arka, and says that it was built by the Arkite. ² *Ἀρχαίος τὴν Ἀρκὴν τὴν ἐν τῷ Λιβανῷ (ᾠκίσε).*

² Ant. Jud. L. i. c. 6. p. 23.

As these rites prevailed greatly in Syria, and in the regions nearest Ararat, and Armenia, the coins of these countries are filled with emblems, which relate to this history. For the reverse of most Asiatic coins contain allusions to the ancient mythology of those places, to which they belonged. Hence the Ram of Colchis, and of Ammonia in upper Egypt, will be found upon the money of Singara, Nisibis, and Edeſſa, and of other cities in the east. For the Ram seems like the sacred Bull to have been an emblem of the Patriarch, the great husbandman, and shepherd, stiled γεωργος, and ανθρωπος γης. But above all other symbols the lunette will most frequently occur upon coins of this country; especially upon those of Carrhæ, which was the Charan, or Haran of Moses. Under this semblance they did not worship the planet; but the Selenite Deity, Σεληνην μητερα όλου κόσμου, *Selene, the mother of the whole world*. The emperor Julian sacrificed to the moon at Carrhæ: ³ Lunæ, quæ religiose per eos tractus colitur, sacra fecit. This Deity was the same as Cybele, ⁴ Ionah, and Damater; the reputed parent of all, that breathed. This was a character, which could not in any respect belong to the moon. The planet was only made use of as a resemblance, and type of the Ark; and thence was called Mon, and Moon, as we may infer from the Hebrew: for מן, and מנה, Mon and Moonah, fig-

³ Marcellinus. L. 23. c. 3. p. 274.

⁴ Ενθα βεβηκην εν αγαλματι της Ιβς, ητοι Σεληνης. Ιω γαρ η Σεληνη κατα την των Αργειων διαλεκτον. Eustath. in Dionys. V. 94.

Οι Αργειοι ΜΥΣΤΙΚΩΣ το ονομα της Σεληνης το αποκρυφον Ιω λεγουσιν έως αρτι. Chron. Pasch. P. 41. Johan. Antiochen. P. 31.

nify in that language an image, or type. The name was at times differently expressed, but related to the genius of the Ark, who was worshiped by the Canaanites under the title of ⁵ Baal Maon, and whose temple was the Beth-Meon of ⁶ Jeremiah. This Deity was the same as Isis, and Rhea; hence we find inscriptions in honour of the latter, wherein she is mentioned as the mother of all Beings. ⁷ Μητερι τη παντων Πειη.

As the worship of Labana, or Selene, prevailed so much at Carrhæ, or Haran; we may form a judgment from the name of the person, by Moses called Laban, of the nature of his idolatry. We may presume, that he was so named from this worship; and that it consisted in an undue reverence to the Arkite emblem Labana. It is moreover highly probable, that those images, which are supposed to have been invented by Terah, and from him named Teraphim, the same which Laban worshiped, were lunar amulets, or types of the Ark in the form of a crescent. Both Terah, and ⁸ Serugh, are said to have been devoted to false worship: and though people had been previously addicted to Zabaïsm, and other species of idolatry, yet the introduction of images is attributed to them. And as the worship of the

⁵ Ezekiel. C. 25. v. 9.

⁶ C. 48. v. 23.

⁷ Gruter. Inscript. P. xxviii. n. 1.

Tuque, Luna, humanorum corporum Mater. Julius Firmicus in præfat. L. 5. Matheseos.

⁸ Σερβχ, ὃς πρῶτος ηᾱξάτο Ἑλληνισμῶ, καὶ τῷ δόγματι τῆς Εἰδωλολατρείας. Euseb. Chron. P. 13. See Chron. Paschale. P. 48. Syncellus. P. 94, 95. and Joshua. C. 24. v. 2.

Arkite emblem prevailed so much at Carrhæ, the very city of ⁹ Haran, and Laban, the descendents of Terah; we may infer, that it was the primitive idolatry of the place, and consisted in the worship of the ¹⁰ Labana, or Arkite Moon. I imagine, that those places, which were called Albani had this name from Al Laban, the Moon, the object of worship in those parts. This Al Laban was contracted to Alban and rendered with a termination Albanus. I make no doubt, but that the Arkite idolatry prevailed in most of these places. Strabo mentions, ¹¹ *ἱερον Μηνος Αρηαις εν τοις Αλβανοις, the temple of the God Lunus Arkæus among the Albani of Pontus.* And upon mount Albanus in Latium a sacred ship was revered; which Dion Cassius calls the ship of ¹² Juno, or Ionah. From hence we may infer, that it was a copy of the ship of Isis, called Baris; that memorial of the Ark in Egypt. Both Isis and Juno were described with the Labana, or Crescent: and Venus was stiled ¹³ Lubentia, and Lubentina; which, however

⁹ The place was called both Haran and Charan: by the Greeks Carrhæ, and the people Carrheni. It still preserves the name of Haran and Heren: See Pocock's Trav. Vol. 2. p. 161. It is the *Χαρραν* of Chrusococcas: the Haren of Ulug Beig.

Αβρααμ—κατωκησεν εν Χαρραν. Act. Apost. C. 8. v. 4.

¹⁰ See Plate representing the Deus Lunus Carrhenorum.

¹¹ L. 12. P. 835.

From Labana, and Lavana, came Luna. It is remarkable that the Portus Argous in Hetruria was hard by Portus Lunus. Strabo. L. 5. p. 333. 339. 342. and the people of these parts are by Silius Italicus called Mæonians. L. 8. v. 484.

¹² L. 39. p. 62. *νις Ηρας.*

¹³ Augustin. de Civitate Dei. L. 4. Varro de Ling. Lat. L. 5. p. 53.

Lubentia

however etymologists may differ, related to the same emblem; and signified Venus Lunaris, et Architis.

As Cybele, Dyndamena, and Rhea, were no other than feminine titles of the Lunar Deity, called Mon, and Maon, we shall find a correspondence in the histories of those personages. Diodorus, according to the custom of the Greeks, supposes Dindyma to have been the mother of Dindymene, or Cybele, and the wife of ¹⁴ Maon: which though an idle distribution of persons, yet shews, that some relation subsisted between the terms. Hence we find, that a great part of Phrygia, and Lydia, where Cybele had particular reverence paid to her, was called ¹⁵ Maonia. Here was also the city Acmonia, built, as was said, by ¹⁶ Acmon the son of Manes: also the sacred Acmonian grove upon the Thermodon, where Selene was particularly revered under the title of Har-Mon, or Harmonia. Har and ¹⁷ Hara were common titles, and particularly bestowed upon Juno, as queen of heaven. And analogous to this Har-Mon, and Har-monia, signify Domina vel Regina Luna. I have shewn, that both Bœotia, and Thessaly were famous for the same rites;

Lubentia by the Romans was derived from Lubens, but erroneously. Venus was the same as Rhea and Cybele; and like them stiled the mother of the Gods. Σεβασσι μεν το παραπαν την Αφροδιτην, ως μητερα Θεων. Ptolemy Tetrabib. L. 2. She was consequently the same as Luban, Selene.

¹⁴ L. 3. p. 191.

¹⁵ Μαίονια, ἡ Λυσία. Steph. Byzant. The Ionians called it Μηονια, and the people Μηονες. και οι Λυσιοι, και οι Μαιονες, ἐς Ὅμηρον καλεῖ Μηονας. Strabo. L. 12. p. 857. Μηονες doric Μαονες from Maon Lunus.

¹⁶ Ac-Mon, Nobilis Lunus. Ac and Ach βασιλικος.

¹⁷ Hara, Domina vel Regina. It was rendered Ἡρα by the Ionians.

and there was in each of these a city named Almon; by which was meant a city of the Deus Lunus. It was also called Minua, ¹⁸ Μινυα πολις Θετταλιας, ἡ πρωτερον Αλμωνια. Minua, Mania, and Monia, are all of the same purport; and relate equally to Selene the Moon. There was a river Almon near Rome, which was held very sacred; and to what the name alluded, may be known from the customs, which prevailed. In the waters of this stream they used annually with great reverence to lave the image of Cybele, the mother of the Gods. This practice is often taken notice of by the Poets; and among others by Ovid.

¹⁹ Est locus in Tiberim, quo lubricus influit *Almon*,

Et nomen magno perdit in amne minor.

Illic purpureâ canus cum veste Sacerdos

Almonis Dominam sacraque lavit aquâ.

The ceremony seems to have been accompanied with lamentations, like the rites of Isis in Egypt: and to such Valerius Flaccus alludes, when he speaks of this custom.

²⁰ Sic ubi Mygdonios planctus facer abluit Almo,
Lætaque jam Cybele, festæque per oppida tædæ,
Quis modo tam sævos adytis fluxisse cruores
Cogitet?

The like circumstances are mentioned by Statius.

²¹ Italo gemitus Almone Cybele

Ponit, et Idæos jam non reminiscitur amnes.

¹⁸ Steph. Byzant.

¹⁹ Fast. L. 4. v. 337. The ceremony used to be performed upon the sixth of the Calends of April.

²⁰ L. 8. v. 239.

²¹ L. 5. Sylv. 1. V. 222:

It was usual for people of consequence to be called by some title of the Deity : and Virgil, to give an air of authenticity to his poem, often confers some of the ancient provincial names upon his heroes ; which he adapts to each person, according to the country, from whence he came. Among others he introduces the name Almon, which he gives to the son of Tyrrhius, an Etrurian.

²² Hic Juvenis primam ante aciem stridente sagittâ,
Natorum Tyrrhi fuerat qui maximus *Almon*
Sternitur.

It was properly a sacred title ; and the purport of it has been shewn.

The terms Laban, and Luban, by which the Arkite moon was denominated, seem by some to have been changed to Labar, and Lubar. Hence it is said of the Ark by Epiphanius, that it rested upon Mount Lubar. ²³ *Εν τῷ Λουβάρῳ ὄρει καλεσμένῳ*. This is the same, which is called Mount Baris by ²⁴ Nicolaus Damascenus ; and the Ararat of Moses. Cedrenus speaks of it both under the name Lubar, and Luban. ²⁵ *Εν ὄρει Λουβάρ, which in another place he renders, εν ὄρει Λουβαν της Αρμενίας*. By these, I make no doubt, was meant the mountain of Lunus Architis. The term was sometimes expressed Labar ; and from hence the Roman ensigns were stiled Labara, quasi Insignia Lunaria. This is evident from the Lunette, which is continually to be found upon them. They seem to have generally con-

²² Æneid. L. 7. v. 531.

²³ L. 1. p. 5. and p. 6.

²⁴ Euseb. P. E. L. 11. p. 414.

²⁵ P. 11, 12.

sisted of a crescent, of a disk of metal, and a chaplet of olive or laurel. The name Labarum however was not properly Roman; but was adopted by the later emperors, especially by those of Constantinople. They borrowed it from some of the conquered nations, who had the same kind of military standard. This will appear from various coins; where it is seen among the trophies won from the Pannonians, Dacians, and other captive people. It is to be found likewise upon many coins of ²⁶ Cities in the east. Sometimes two, sometimes three, lunettes are to be seen upon the same standard: whence it is plain, that they were the principal part of the Insigne; and we may presume, that from them it had the name of Labarum. I imagine, that the title of Liber, given to Dionusus, was the same as Labar; and conferred upon him, as the Deus Lunus. For the horns of Dionusus, like the horns of Isis, were originally a crescent. He was the same as Silenus: whose name, however varied by the Grecians, was originally the masculine of Selene. The Roman poets describe Silenus merely as a bestial drunken vagrant, supported by a savage crew of Sileni and Satyrs. But the ancient mythologists held him in a different estimation. It is said of him, that he was the father of ²⁷ three sons, who are by Catullus stiled ²⁸ Nysigenæ. He is represented as a man of the ²⁹ earth,

²⁶ See Numism. Apameæ. Vaillant. Pars Sec. p. 38, and p. 155. also coins of Sidon. p. 129.

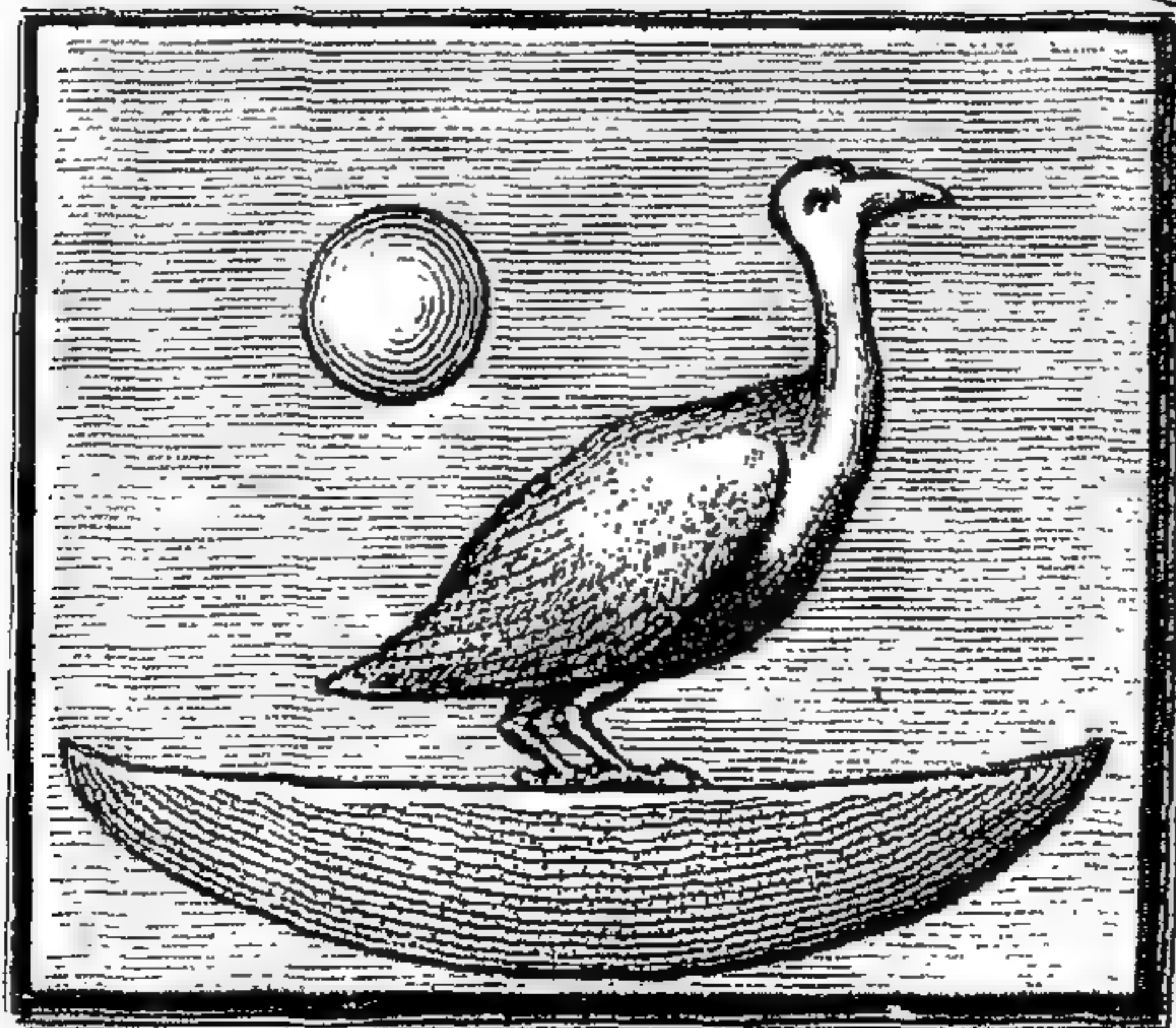
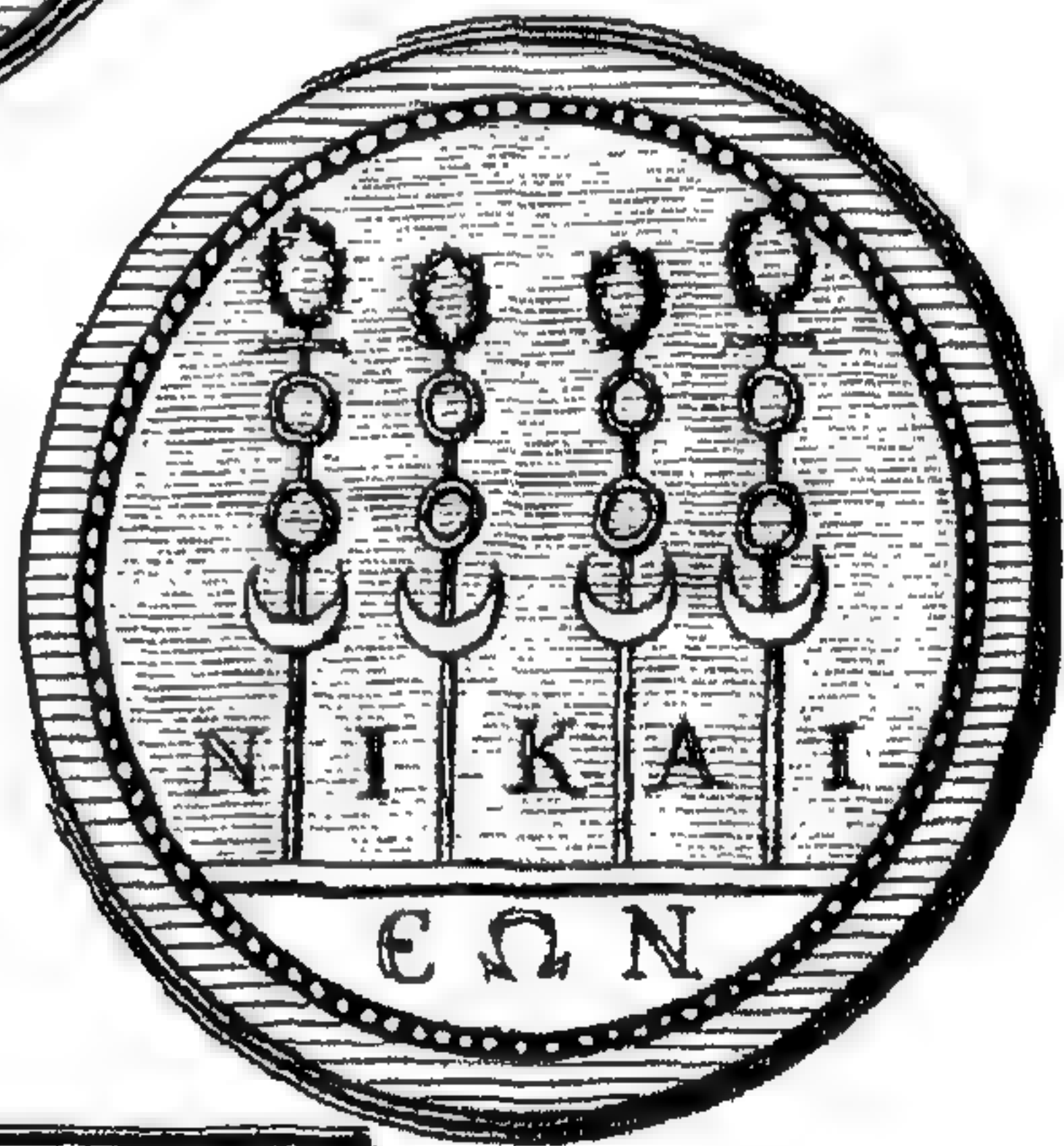
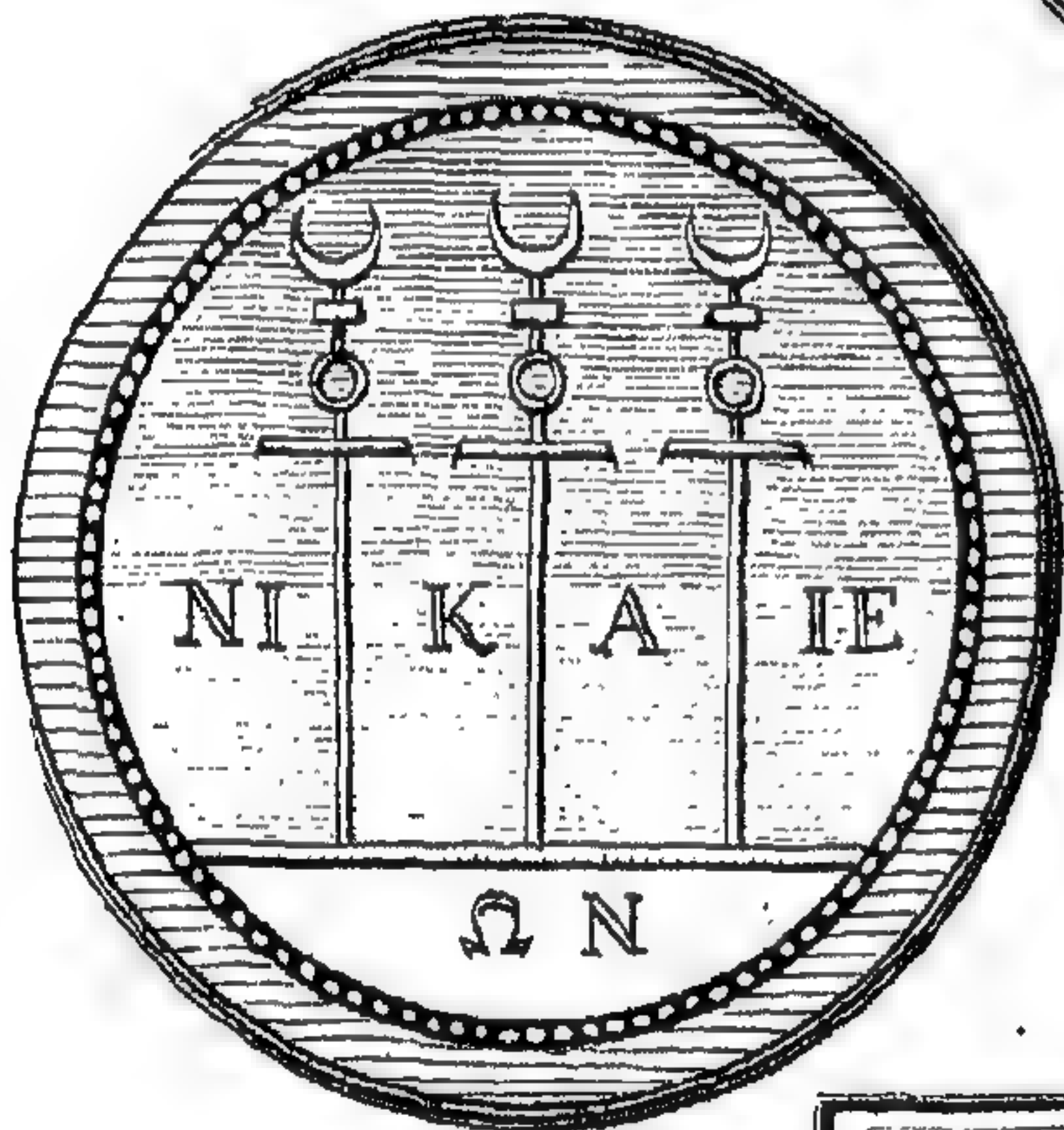
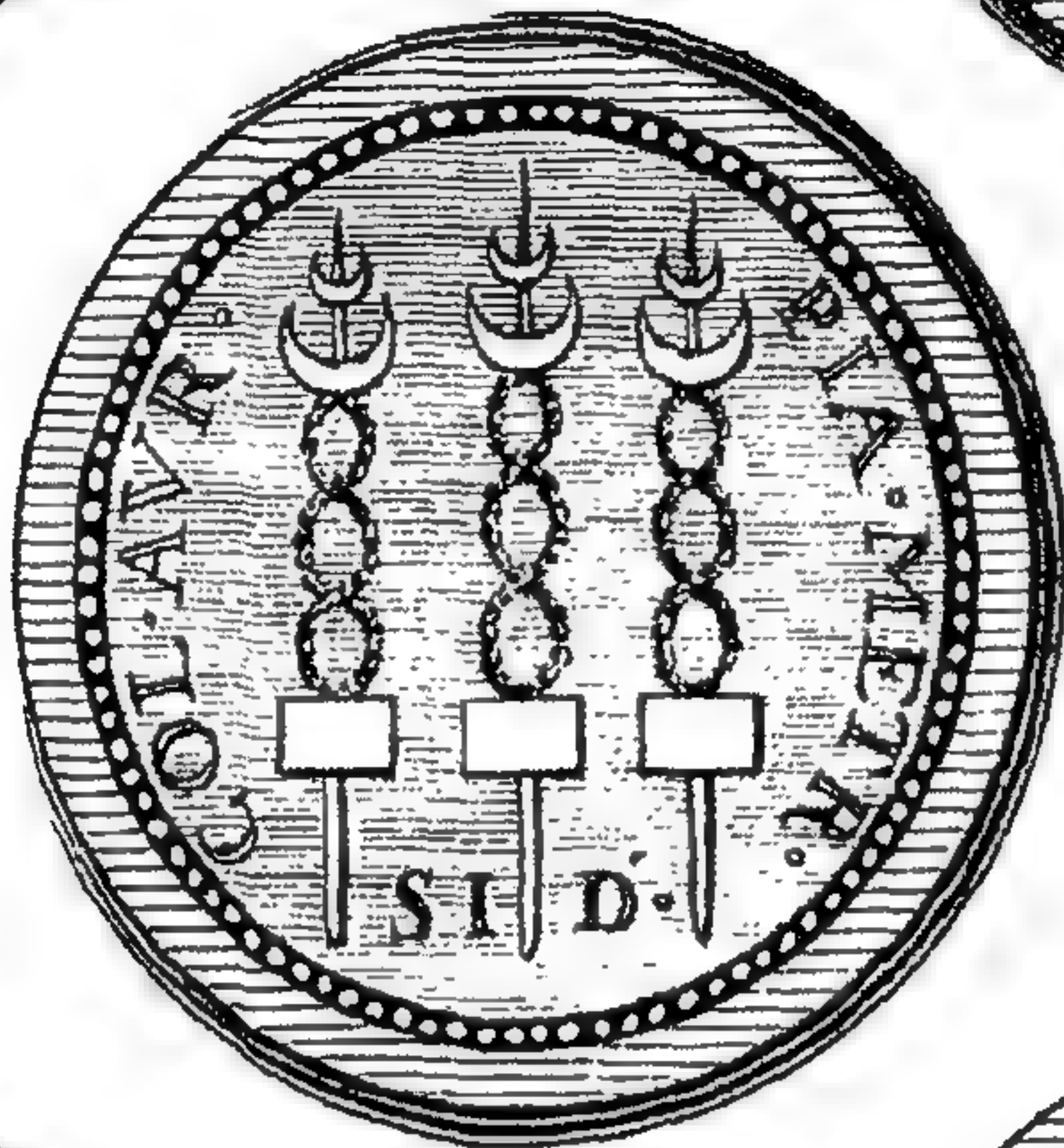
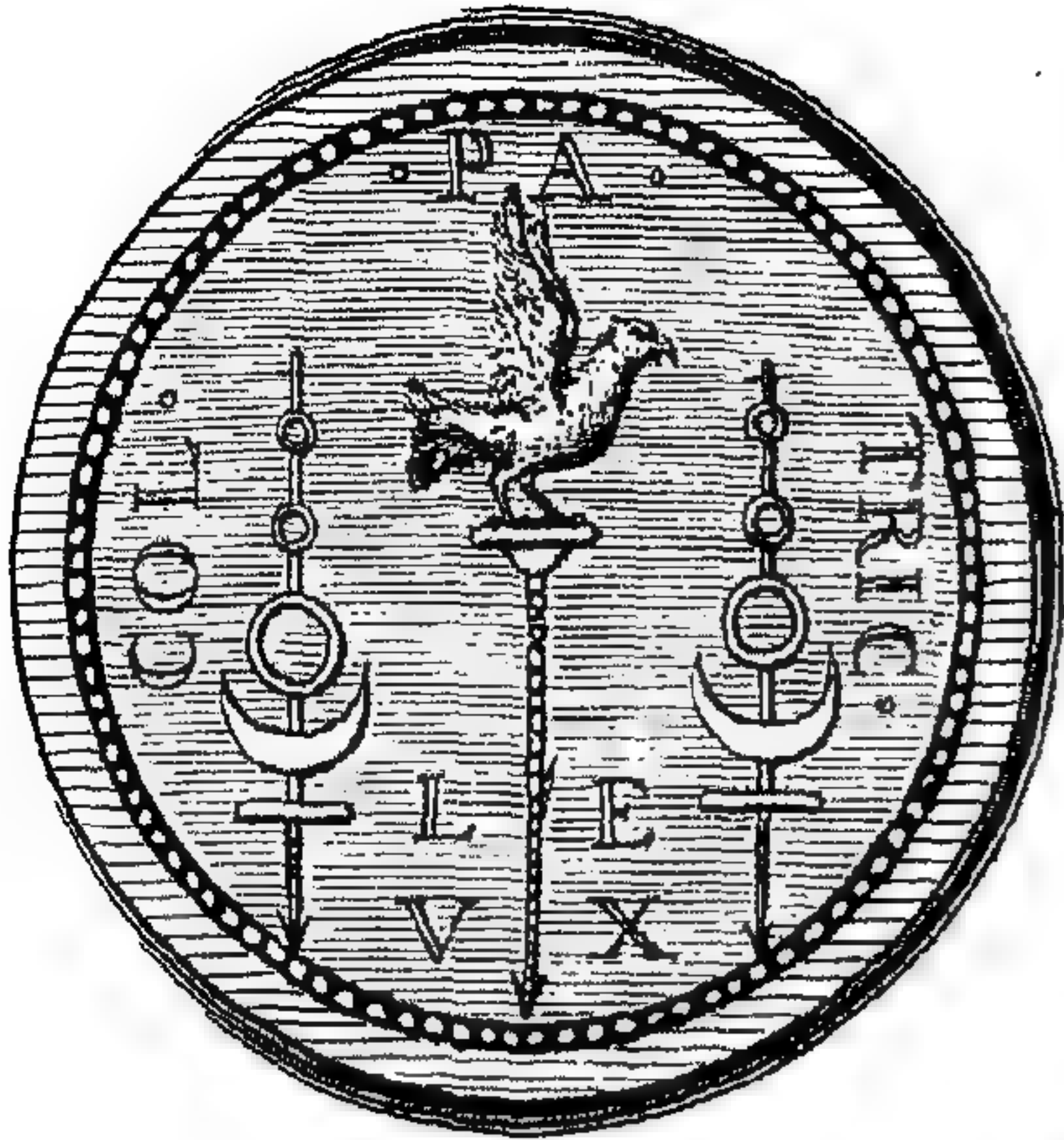
²⁷ Natalis Comes. L. 5. p. 250. Σιληνὸς τρεῖς τέχνα. Nonnus. Dionys. L. 29. p. 756.

²⁸ Peleus and Thetis. Nysigenæ Sileni. V. 253.

²⁹ Nonnus. L. 29. p. 756.

who

Labara sacra Lunata.



Avis Marina super cymbam ex Obelisco Pamphiturno.

1. The first part of the paper discusses the importance of maintaining accurate records of all transactions, including sales, purchases, and expenses. It emphasizes the need for a systematic approach to record-keeping, such as using a ledger or accounting software, to ensure that all data is captured and organized properly. This section also highlights the role of regular audits in verifying the accuracy of the records and identifying any discrepancies or errors.

2. The second part of the paper focuses on the importance of maintaining a clear and concise record of all communications, including emails, letters, and phone calls. It suggests using a central database or filing system to store and organize these communications, making it easy to retrieve and review them as needed. This section also discusses the importance of documenting all decisions and actions taken, as well as the reasons behind them, to ensure transparency and accountability.

3. The third part of the paper discusses the importance of maintaining a record of all financial transactions, including income, expenses, and assets. It suggests using a dedicated accounting system, such as a spreadsheet or accounting software, to track and analyze these transactions over time. This section also highlights the importance of keeping a record of all financial statements, including balance sheets, income statements, and cash flow statements, to provide a comprehensive overview of the organization's financial health.

4. The fourth part of the paper discusses the importance of maintaining a record of all personnel records, including employee information, performance evaluations, and disciplinary actions. It suggests using a secure and accessible database to store and manage these records, ensuring that they are up-to-date and accurate. This section also discusses the importance of maintaining a record of all training and development activities, as well as the results of these activities, to ensure that the organization is investing in its workforce and improving its overall performance.

5. The fifth part of the paper discusses the importance of maintaining a record of all legal and regulatory compliance activities, including contracts, licenses, and permits. It suggests using a central database or filing system to store and organize these documents, making it easy to retrieve and review them as needed. This section also discusses the importance of keeping a record of all legal and regulatory changes, as well as the steps taken to ensure compliance with these changes, to avoid any potential legal or regulatory issues.

6. The sixth part of the paper discusses the importance of maintaining a record of all customer and client interactions, including inquiries, complaints, and feedback. It suggests using a central database or filing system to store and organize these interactions, making it easy to retrieve and review them as needed. This section also discusses the importance of keeping a record of all customer and client satisfaction surveys, as well as the results of these surveys, to identify areas for improvement and enhance the overall customer experience.

7. The seventh part of the paper discusses the importance of maintaining a record of all internal and external communications, including press releases, news articles, and social media posts. It suggests using a central database or filing system to store and organize these communications, making it easy to retrieve and review them as needed. This section also discusses the importance of keeping a record of all internal and external communications, as well as the results of these communications, to ensure that the organization is effectively communicating its message and building its reputation.

8. The eighth part of the paper discusses the importance of maintaining a record of all financial and operational data, including sales, production, and inventory levels. It suggests using a central database or filing system to store and organize this data, making it easy to retrieve and review it as needed. This section also discusses the importance of keeping a record of all financial and operational data, as well as the results of this data, to provide a comprehensive overview of the organization's performance and identify areas for improvement.

9. The ninth part of the paper discusses the importance of maintaining a record of all legal and regulatory compliance activities, including contracts, licenses, and permits. It suggests using a central database or filing system to store and organize these documents, making it easy to retrieve and review them as needed. This section also discusses the importance of keeping a record of all legal and regulatory changes, as well as the steps taken to ensure compliance with these changes, to avoid any potential legal or regulatory issues.

10. The tenth part of the paper discusses the importance of maintaining a record of all customer and client interactions, including inquiries, complaints, and feedback. It suggests using a central database or filing system to store and organize these interactions, making it easy to retrieve and review them as needed. This section also discusses the importance of keeping a record of all customer and client satisfaction surveys, as well as the results of these surveys, to identify areas for improvement and enhance the overall customer experience.

who came into life, *αυτολοχευτος*, by his own means, without the assistance of his ³⁰ parent. He was esteemed, like Proteus and Nereus, a great prophet; one, who transmitted an history of the world, and its origin. He is also said to have discoursed with Midas of Phrygia about another ³¹ world. Theopompus described him as a ³² Dæmon: one who was inferior to the Deity; but superior to man, and exempted from the common condition of mortality.

L A R E N, L A R I S, L A R O S, A I T H Y A.

BO T H Laren, and Laris, seem to have been ancient terms, by which the Ark was represented. To say the truth, they are one and the same term, though varied in some degree by different people: who have at times changed the n final into an s; and from Laren formed Lares, and ³³ Laris. From Laren came the word Larnax, *Λαρναξ*, an Ark; also Larnassus, Larina, Laranda, Larunda: the last of which was the name of a Goddess well

³⁰ Ασπορος, αυτολοχευτος ανεδραμε μητρος αρης. Ibid.

³¹ Ælian. Var. Hist. L. 3. c. 18.

Tertullian speaks of Silenus, apud Midam Regem adseveranti de alio orbe. Adversus Hermog. p. 242.

³² Θεσ μεν αφανεστερος την ψυχην, ανθρωπος δε κρειττων και θανατος. Ælian: ibid. L. 3. c. 18.

³³ Apuleius supposes *Lar* to be the radix; and to signify *familiaris*. De Deo Socratis. p. 689. also Florida. c. 14. p. 786.

known to the Romans. Parnassus was of old called Larnassus; undoubtedly from Laren, the Ark. For the reason of this name being given to the mountain is said to have been in memorial of the Ark of Deucalion. ³⁴ Παρνασσος· ἐκαλεῖτο δὲ πρότερον Λαρνασσος διὰ τὸ τὴν Δευκαλιωνος λαρνακά αὐτοῦ προσενεχθῆναι. We read of a city Larina in Daunia; and we may judge whence it was named from the circumstances of its history. Daunia was peopled by a colony of Argives, who came into these parts under the supposed conduct of Perseus and Danaë. It was therefore one of those cities

quas dicitur olim

Acrifioneis Danaë fundâsse Colonis.

These Argives were no other than Arkites, as I have shewn: and Larina was a derivative from Laren. The sacred Bulls of Egypt were the fairest to the sight that could be procured; and, as I have shewn, were emblems of the Patriarch, and Ark. Hence probably it was that the Grecians used to stile fine looking oxen, βόες λαρινοί: which in a secondary acceptation signified oxen, that were in flesh and well fed. ³⁵ Λαρινοί· βόες εὐτραφεῖς.

From this term, expressed Laris, the Greeks denominated many cities, which they expressed Larissa: and in the history of all these places there will be found a reference to the same

³⁴ Steph. Byzant. Larnassus seems to be a compound of Laren-Nafos. Nees, νησος, νασος, signified of old not only an island, but any hill or promontory. The Acropolis at Thebes in Bœotia was called νησος.

³⁵ Hesych.

object,

object, whence they are supposed to have received their name. I have taken notice how much the Arkite rites prevailed in Phrygia, where was a city Theba, similar to that in Egypt. Hard by was the city ³⁶ Larissa, which undoubtedly is a term of the same purport, as Theba: and related to the same worship. There was another ³⁷ Larissa near Theba in Thessaly, which like Larina, in Daunia, was built by Argives, those ³⁸ Coloni Acrifionei, as they are termed by the poet: and undoubtedly in memorial of the same event. The Acropolis at Argos was supposed to have been founded by Danaus the Arkite; and this too had the name of ³⁹ Larissa: for Larissa, Theba, and Argos, were synonymous terms. The Acropolis was certainly an Arkite temple, where the Laris, or ⁴⁰ Navis biprora, was revered; and where the women stiled Danaidæ officiated, who were priestesses of the Argus. Acrisius the father of Danae was said to have been here ⁴¹ buried. But Acrisius is undoubtedly a metathesis of Arcisius, and Arcasius, by which is meant the great Arkite, the person here worshiped. He was called Argus, Arcas, Arcasius; and compounded Arcas-Ionas. The latter terms were changed to Acrisius, and

³⁶ Called by Homer, *Λαρίσσαν εριβωλακα*.

³⁷ *Λαρίσσα προς τῷ Πηνειῷ, ἣν Ακρισιος εκτισε*. Steph. Byzant.

³⁸ *Λαρίσσαν την Θεσσαλικην—ἣν εκτισεν Ακρισιος*. Scholia in Apollon. Rhod. L. i. v. 40. There were two cities so named in Thessaly; and many in other parts of the world; in Syria, Media, Mauritania, and Iberia.

³⁹ *Λαρίσσα, και ἡ ακροπολις τῆς Αργεως*. Steph. Byzant. Pausan. L. 2. p. 165. *Θετταλικον Αργος, ἣνουν Λαρίσσα*. Scholia in Dionysium. V. 419. p. 76.

⁴⁰ Minerva dicitur navem fecisse biproram, in quâ Danaus profugit. Hygin. F. 168. p. 283.

⁴¹ Arnobius. L. 6. p. 193.

Acrifionæus ; whence the people in the Argive colonies were stiled Acrifionei Coloni. It is remarkable, that Larissā in Thessaly was also called ⁴² Argissā : from all which we may fairly infer, that Argos, Argis, and Laris, were of the same purport.

It is, I think, manifest, that the terms Lar and Laren, whence came Laris, and Larissā, had a reference to the sea. We are told by Hesychius, Λαρινευτης ἄλιευς : *Larineutes signifies a man of the sea.* Λαριναίων κυρτον οἱ Ἀλῆεις : *They, who fish in the sea, call the machine, which they use, Larinæum.* There was a sea bird called Lar, and Larus ; which, as it was often seen in tempestuous weather, and outlived the worst of storms, was, I imagine, upon that account made an emblem of the Ark. When Hermes takes his flight downwards from mount Pieria, and skims over the surface of the ocean towards the island of Calypso, he is by Homer compared to this bird.

⁴³ Down he bent his way

In semblance like the seamew, that frequents
The dreary gulfs, which bound the troubled main.
There with unwearied wing she roams the deep,
Seeking her fishy prey ; and stooping low
Dips her light pinions in the briny wave.

There was another bird, which was named Aithyā, and for

⁴² Λαρισσα—εν τῷ Πελασγικῷ τῆς Θεσσαλίας, ἣν Ὅμηρος Ἀργισσαν φησι. Schol. in Apollon. L. I. v. 40.

Ὅι τ' Ἀργισσαν ἔχον. Iliad. B. V. 738.

⁴³ Σέυατ' ἐπειτ' ἐπὶ κύμα, Λαρῷ ὀρνιθὶ εὐκῶς. κ. λ.

Ἰχθὺς ἀγρωσίων πυκινὰ πτερὰ δέυεται αἶλμῃ. Odyss. E. V. 51. Λαρος ὀρνέον θαλασσίον. Scholia.

the same reason made a similar hieroglyphic. The Larus I have mentioned as the Seamew; and the Aithyia seems to have been a species of Seacoot. Birds of this nature occur in those specimens of Egyptian sculpture, which have been copied; especially among the engravings from the Pamphilian obelisk. In some parts of this monument are to be seen representations of water: and a little above are some marine birds, probably the Larus, and ⁴⁴ Aithyia. The latter was held very sacred, as we may infer from personages, who were so called, or had in it the composition of their names. Minerva, heavenly wisdom, had the title of ⁴⁵ Aithyia: and both Orithyia, Idithyia, and Ilithyia, were named from this hieroglyphic. The last was the Goddess of the birth; consequently the same as Juno Lucina, and Diana: the same also as Venus Lubentia, and Genetillis, who rose from the sea. When the Poet describes Ulysses as nearly lost in the ocean, and struggling with the waves, he makes Leucothoë, the same as Ino, compassionate his distress; and introduces her in the shape of this bird.

⁴⁶ Αἰθυῖα δ' εἰκνυῖα ποτὴν ἀνεδυσάτο λιμνῆς.

Under this appearance she accosts the hero, who is perishing in the waters; and gives him a sacred veil, by which means he is preserved.

Ὡς ἀγὰ φωνήσασα θεὰ κρηδεμνὸν ἔδωκεν.

The Lares and Manes, those domestic Deities of the ancient Hetrurians, and Latines, were the same personages under

⁴⁴ They seem in some instances like Cormorants.

⁴⁵ Pausan. L. 1. p. 99.

⁴⁶ Odyss. L. E. V. 337.

different names. From Man, Manus, Mania, came the Manes; as from Laren and Laris were derived the Lares. By these terms are signified Dii Arkitæ, who were no other than their ⁴⁷ Arkite ancestors, the persons preserved in the Laren or Ark; the genius of which was Isis, the reputed parent of the world. She accordingly by Apuleius is introduced saying, that she was the queen of the Manes. ⁴⁸ En, affum tuis commota precibus, rerum Natura parens, elementorum omnium domina, Seculorum progenies initialis, summa Numinum, *Regina Manium*. The feasts instituted to the honour of these Deities were stiled Larentalia; which the Romans used to celebrate once every year: but Augustus ordered, that they should be observed twice in that ⁴⁹ period. The Lares were the same as the Dii Præstites, who according to ⁵⁰ Macrobius were imported from Egypt. They are described as Dæmons, and Genii, who once lived upon earth, and were gifted with immortality. Arnobius stiles them ⁵¹ Lares quosdam Genios, et functorum animas. And he says, that according to Varro, they were the children of Mania. Maniam matrem esse cognominatam ⁵² Larum. The like is said by Huetius, who adds, that Mania had also the name of Larunda. ⁵³ Lares Varro Manes esse vult, Maniæ filios, quæ dicitur vulgo Larunda. And agreeably to what

⁴⁷ Apuleius de Deo Socratis.

⁴⁸ Metamorph. L. xi. p. 362.

⁴⁹ Suetonius in Augusto.

⁵⁰ Saturn. L. i. p. 276.

⁵¹ L. 3. p. 124.

⁵² See Varro de Ling. Lat. L. 8. p. 113.

⁵³ Demonst. Prop. 4. p. 139.